





IRENE DWEN ANDREWS

HISTORICAL
ANECDOTES
OF
HERALDRY AND CHIVALRY.

HISTORICAL
AN ECDOTES
OF
HERALDRY AND CHIVALRY,
TENDING TO SHEW
THE ORIGIN
OF MANY
ENGLISH AND FOREIGN COATS OF ARMS,
CIRCUMSTANCES AND CUSTOMS.

“ If chance thy home
“ Salute thee with a father's honour'd name,
“ Go, call thy sons, instruct them what a debt
“ They owe their ancestors.”—

Akenside on the Magna Charta.



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—
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P R E F A C E.

THE infinite entertainment I received from the study of Heraldry, made me wish to collect, for the amusement of such as are inclined to read them, the contents of the ensuing pages. I have never met with any work that was entirely on the same plan, or I had not have begun this, which was preparing for the press at the time Dallaway announced to the world the publication of that work by which he has justly acquired so much renown. I have found it rather a difficult task to collect these sprigs of Heraldry from the wide garden in which they grew; in some places the ground was so much uncultivated, and the plants of such a degenerate nature, and often the produce of such aged stocks, that I despair of ever making them produce the fruits of entertainment. To support my work of arms, I have on the dexter placed prose, and poetry

b

on

on the sinister: it has been the glory of poets to describe the feats of Chivalry.

“ The sacred Muses have made always claime
 “ To be the nourfes of nobility,
 “ And regifters of everlasting fame
 “ To all that armes professe and Chivalry.”

SPENCER.

“ The fond desire to pafs the nameleſs crowd,
 “ Swept from the earth in dark Oblivion’s cloud ;
 “ Of tranſient life to leave fome little trace,
 “ And win remembrance from the rising race,
 “ Led every chief to make his proweſ known,
 “ By the rude ſymbol on the artleſ ſtone :
 “ And long e'er man the wondrouſ ſecret found,
 “ To paint the voice, and fix the fleeting ſound,
 “ The infant Muſe, ambitious at her birth,
 “ Rose the young Herald of heroic worth ;
 “ The tuneful record of her oral praife,
 “ The fire’s atchievement to the ſon conveys—
 “ Keen Emulation, wrapt in trance ſublime,
 “ Drinks with retentive ear the potent rhyme,
 “ And faithful Mem’ry, from affection ſtrong,
 “ Spreads the rich torrent of her martial ſong.”

HAYLEY.

I will now, without longer detaining them from the ſubjeſt, preſent the work to my readers, which I can only humbly recommend to the perufal of the moſt leiuſure hour: may they have the candour to excufe
 the

the inability of one whose sex and want of knowledge, prevented her from performing it in a better manner.

“ Though up the mountain winds the arduous road,
“ That leads to pure Perfection’s bright abode,
“ In humbler walks some tempting laurels grow,
“ Some flowers are gather’d in the vale below.”



ANECDOTES OF *HERALDRY AND CHIVALRY.*

HERALDRY, by many, has been regarded as a dry and unentertaining study: in this light, however, it can never be viewed, unless by those who are superficially acquainted with it; for, on the least enquiry into its origin and intent, it will be found not only a noble and pleasing amusement, but inferior to few which have been hitherto considered as delightful and instructive. The instances it produces of heroic achievements and good actions, are of themselves sufficient to make it the object of our attention, as well as to render us emulous of its examples. Every where may be seen the most interesting pictures of those worthy feats which distinguished our ancestors; one shield will rehearse to us in a more forcible and authentic manner, the times of old, than a whole volume of ancient legend. During the reign of Superstition and Ignorance in the Gothic ages, Truth was enveloped in a cloud of fabulous incidents;

authors only related such circumstances as were most agreeable to the views of their party, or flattered the pride and policy of their patrons. It is chiefly from the legends of the Ecclesiastics, that our histories are drawn ; and we cannot surely expect much plain truth from the pens of a set of men, whose thoughts were continually occupied in the production of false miracles. Dwelling amidst the obscurity of a convent, and in the bosom of retirement, their minds became absorbed in gloom ; a state in which persons become susceptible of fanatical impressions, and will give credit to any tale that can excite astonishment. Hence they had leisure to fill their writings with those fictions, which Superstition and Solitude helped to create ; and from this source flowed those bulky collections of improbability with which the world has abounded : whilst a shield in the most concise manner testifies to us the approbation of the sovereign or lord under whom its bearer fought, and is painted in the truest colours, with the history of the deed it was intended to record.

“ In brightest glory see the fields appear,
“ To Freedom sacred, and to Glory dear.”

Many were above bearing the achievements of their families, and were, therefore, on the scene of action, granted by those in whom the power was vested, the privilege of assuming to themselves some charge in memorial of those feats which they had seen them achieve ; and thus is handed down to posterity a noble record of the past.

St.

St. Pelaye, in his Memoirs of Antient Chivalry, gives the following account:—“ As it was originally from sovereign princes or paramount lords, that they received their title and fword, they had made it a duty on their reception into Chivalry, to adopt the atchievements of those from whom they received their title; or at least, to take some piece of their blazonry to add to that of their own family. But some knights, of an elevated ambition, and refined turn of mind, would not take any devices till they had merited them by their own exploits; and if their shield had on it the blazon of their family, they put over it a housing, till, by the housing being torn away in the combat or tournament, the race from whence they sprang might appear to their praise and glory.”

That some men were once above taking arms which did not properly belong to them, we may see in the behaviour of Cromwell, Earl of Essex; for, says Fuller, “ Formerly, there flourished a notable family of Cromwells, of Tattershall, in Lincolnshire, especially since Sir Ralph Cromwell married the younger and co-heir of William Lord Deincourt. Now, there wanted not some flattering Heralts, excellent chymists in pedigree, to extract any thing from any thing, who would have entitled this Lord Cromwell the arms of that *antient family* (extinct in the male issue thereof) about the end of the reign of King Henry the VI. His answer unto them was, ‘ He would not wear another man’s coat, for fear the owner thereof

'should pluck it off his ears,' "and preferred rather to take a "coate, *viz.* azure on a fesse inter three lions rampant, Or; a "rose gules betwixt two choughs proper (being somewhat of "the fullest); the epidemical disease of all armes given in the "reign of Henry the VIII."*

 The many charges we see in some fields, have not always their rise from the actions of one person, for, frequently, the achievements of the son add new lustre to those of the sire; and to a shield charged with a lion, a cross, or a star, &c. a sword, a crown, or a crescent, is a considerable acquisition. And of this, we have innumerable instances. In the present declining state of Heraldry, crests are frequently changed according to the fancy of the bearer; formerly they were more stationary; and then, many could show their shields covered with the memorials of the deeds of their ancestors, and a crest the reward of their own valour; of this, we have a proof in that of the Cromwells of Huntingdonshire; which was a lion holding a diamond ring in its fore paw; the origin whereof, was as follows:—Richard Williams, alias Cromwell, in the thirty-second year of Henry VIII. with five other esquires, sent a challenge at jousts, to all who would come, from Scotland, Flanders, France, or Spain. On the first day, he overthrew Mr. Palmer; and on the second, had the same success with Mr. Culpepper, at Barriers. Henry, much satisfied with his prowess, called

* See notes to Noble's Memoirs of the Cromwell family.

Cromwell

Cromwell to him, and said, “ Hitherto thou hast been my Dick, “ now thou shalt be my Diamond : ” and dropping his diamond ring from his finger for him, ordered him ever after to bear the above-mentioned crest. He also knighted him immediately, and on the fourth of March, gave him Ramsey Abbey, on condition of his good service, and the payment of 466*3l.* 4*s.* 2*d.* held in capite by the 10th part of a knight’s fee, paying 29*l.* 16*s.* This abbey was built by Alwin, Duke of East Anglia, who, amongst other immunities, specified in the charter, that no bishop should demand any entertainment, or exact any contribution from the society. The arms it bore, were Or, on a bend azure, three rams heads couped argent. Cromwell arose to great favour with King Henry, and was made Gentleman of the Privy Chamber, and Constable of Berkley Castle, and afterwards Captain of the Horse.

There is a very particular instance of the addition successive persons made to their arms, in the supporters of one of the Campbell family, which is related nearly in these words by Sir John Dalrymple, in his Memoirs of Great-Britain and Ireland.

* In the year 1699, or 1700, Captain Campbell, of the family of the Finabs, was sent over to support the colony at Darien, after its having been three months settled there. He went over

* See Nisbet’s Heraldry, Vol. i. p. 200,

in his own ship, with a company of his own people whom he had commanded in Flanders. On their arrival at New St. Andrew's, they found intelligence had been received, that a Spanish force of 16000 men (which had been brought from the South Sea) lay incamped at Tubecantce, waiting there, till the arrival of a Spanish squadron of eleven ships, which was expected ; when they were jointly to attack the fort.

The military command was offered to Captain Campbell, in compliment to his birth and reputation, being descended from the families of Breadalbain and Athol. In order to prevent a joint attack, he resolved to begin first; therefore, on the second day after his coming, he marched with 200 men to Tubecantce, before his arrival was known to the enemy, stormed their camp in the night time, dissipated the Spanish forces, with much slaughter, and returned to their fort the fifth day. He found the Spanish ships before the harbour, their troops landed, and almost all hopes of help and provision cut off: yet he stood a siege near six weeks, until almost all the officers were dead. The enemy, by their approaches, had cut off all his wells; and his balls were so much expended, that he was obliged to melt the pewter dishes of the garrison into balls. The garrison then capitulated, and obtained not only the common honours of war, and security for the property of the company; but, as if they were conquerors, exacted hostages for the performance of the conditions.

Captain

Captain Campbell alone desired to be excepted from the capitulation, saying, he was sure the Spaniards could not forgive him the injury he had so lately done them. Captain Campbell made his escape in his own vessel, and, without stopping, arrived safely at New York; from thence, he went to Scotland, where the company presented him with a gold medal, in which his virtue and courage were commemorated. Lion, King at Arms, as the reward of his merit, privileged him to bear an Indian and Highlander as supporters.

The illustrious house of Howard can show, in the augmentation on their bend, as glorious an example of this, as perhaps any coat I could mention; but this anecdote of the valour of the present Earl Marshal, the Noble Duke of Norfolk, being as well known as an action so great deserves to be, I will forbear giving any account of it, and only add, in regard to the family of Howard,

“ That glory shuns in every cultur'd clime,
“ Their name still radiant through the clouds of time.”

I shall likewise remark, in relation to the antient method of bearing the Howard arms, that George Buchanan says, the Earl of Surry gave for his badge a silver lion (which from antiquity belonged to that name), tearing in pieces a lion prostrate, gules.

✓
“ If

“ If Scotland’s coate no marke of fame can lend,
“ That lyon plac’d in our bright silver bend,
“ Which as a trophy beautifies our shidle,
“ Since Scottish blood discoloured Floden Field ;
“ When the proud Cheviot our proud ensign bare
“ As a rich jewyll in a lady’s haire.”

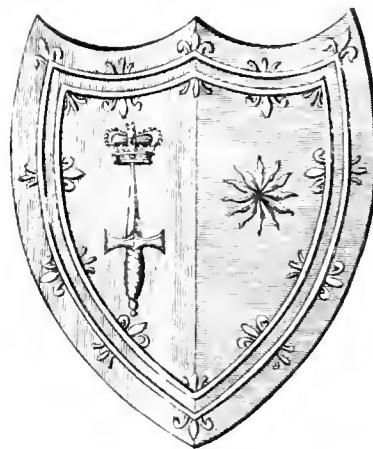
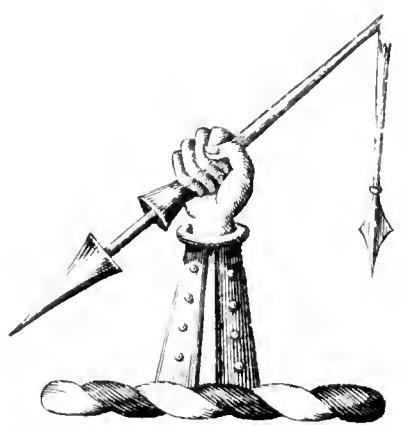
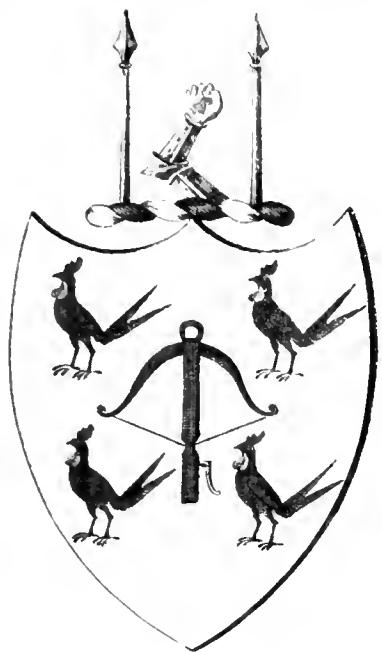
DRAYTON.

The family of the Highmores, have for their arms, argent, a crofs bow between two moor-cocks sable, armed gules, on a field argent. The crest *teus*, a moor-cock of the first; but *here*, a descendant of those who first gained this coat and crest, has, by his own prowefs, caused an alteration. Abraham Highmore, being an active royalist, was given by Charles I. permission to bear (instead of the family crest) an arm, armed proper, between two leading pikes, gules.



In the family of Seaton, Earl of Winton, there is a noble example of the recompence Heraldry makes to such as, by the exercise of valour, virtue, and *loyalty*, become its favourites. And this family, though since attainted, had once an augmentation given in memorial of *loyalty*.

Sir Christopher Seaton, in the reign of Robert I. bravely stood up to defend the freedom of his country against the English usurpation, and was one of thofe Worthies, who, at the battle of Melvin, near Perth, in 1306, rescued the king from the English



English party; for which singular piece of service the king gave him in marriage his sister, the Lady Christiana Bruce, and added, as an augmentation to his arms, party per pale, ruby, and saphire; the first charged with a sword, in pale proper, supporting an imperial crown, within a double tressure, topaz: the sword of the last, pomelled and hilted: the second, charged with a star of twelve points, for the title of Winton.

Sir John Carmichael accompanied Archibald, Earl of Douglas, to the assistance of Charles VI. King of France, against the English, and signalized his valour so much at the battle of Baugy, April 2, 1421, that he obtained great applause, and assisted the French and Scots to gain the victory; whereupon was given him, in addition to his paternal coat, a dexter hand, and armed arm holding a broken spear (for he had broken his spear in the action), which is now the crest of the family of Carmichael, Earl of Hyndford, to whose house Sir John was related.

The crest of the Hamilton arms was added by a Sir William de Hambledon; this, however, was not given as the memorial of any courageous action, but in gratitude, and in testimony of the generous praise he bestowed on Robert Bruce, King of Scotland.

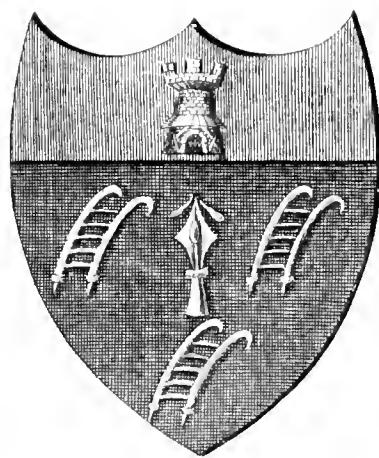
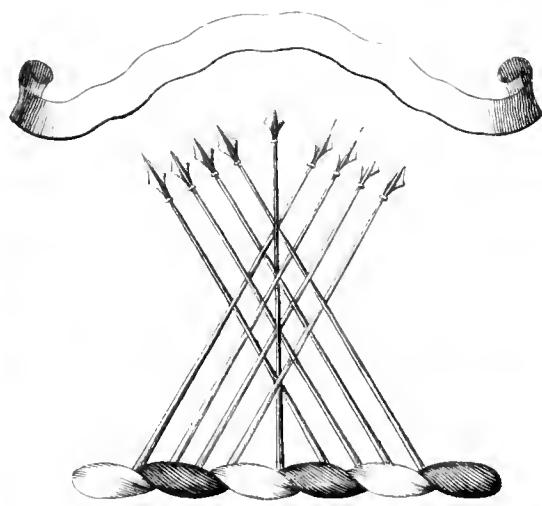
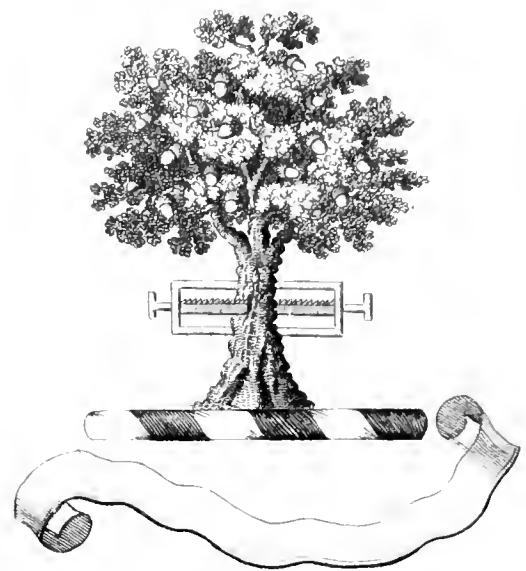
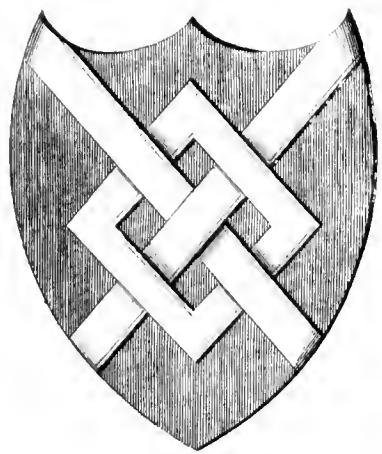
In the year 1325, Sir William de Hambledon, being in some office in Edward the Second's house, in London, and speaking

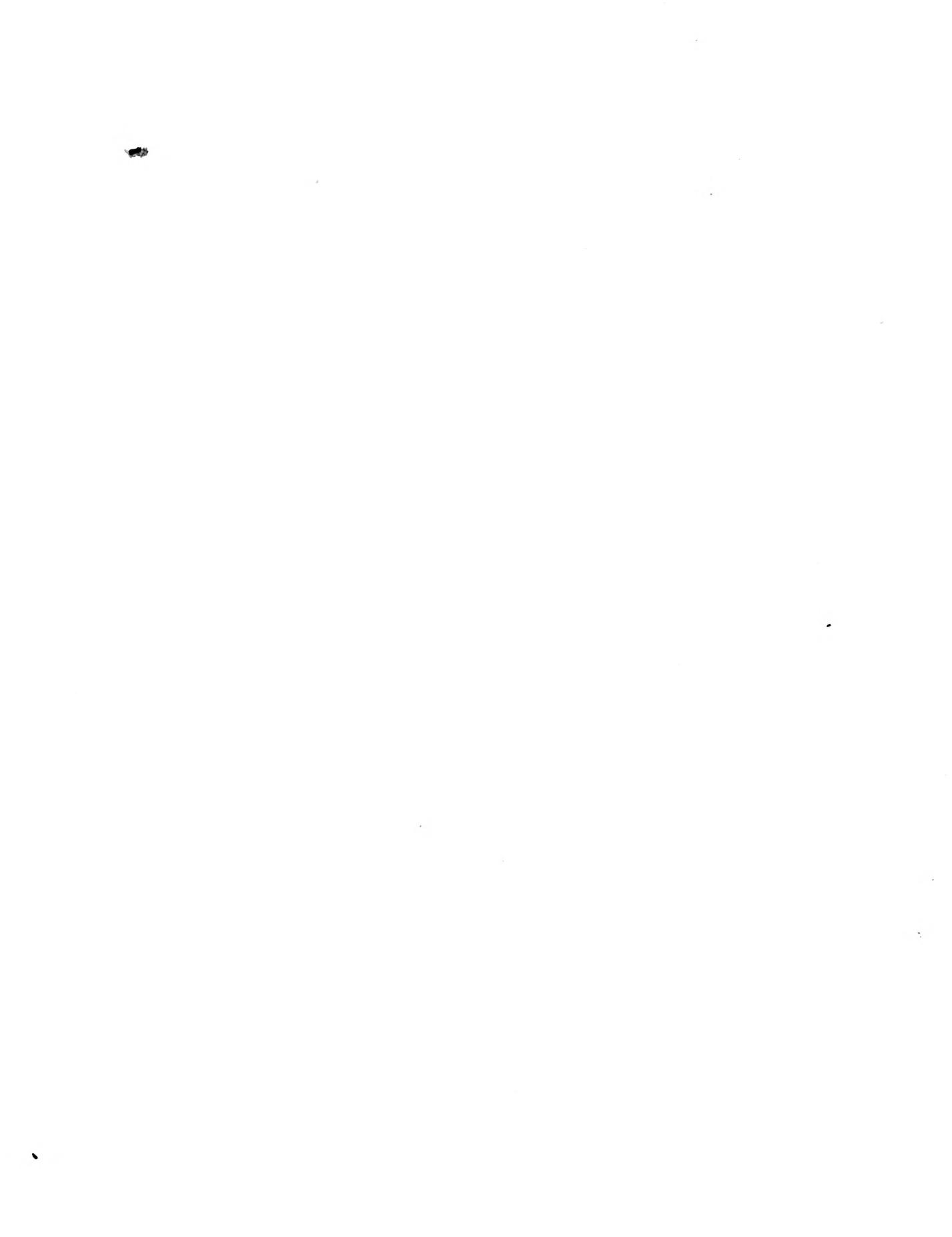
largely in praise of Robert Bruce, King of Scotland, commanding his great valor and virtue; one John Spenser (another officer in company) gave him a violent blow, with many reproachful words, which was such an affront to Sir William, that he next day challenged Spenser; and on his refusing to fight, killed him. Sir William's friends, knowing Spenser's great interest at court, advised him to abscond, which he accordingly did, and fled into Scotland, where he was kindly received by Robert Bruce, who made him amends for his forfeiture at home, by presenting him with the lands of Kedzow, and others in Lanerkshire, which were afterwards called Hamilton.

In his flight from England, he was closely pursued in a wood, where he and his servant changed cloathes with some wood-cutters, and took a frame saw, with which they were cutting down an oak tree when he passed by. Seeing his servant stay to talk with them, and fearing his delay might produce fatal consequences, he hastily called out, "*Through! Through!*" from which circumstance arose his crest and motto.

I shall mention but a few more on the subject of crests and augmentations being added to the paternal arms, as the examples being so numerous, would too much increase the bulk of the following pages; concluding, therefore, with the following of Scot of Napier, and Maclellan, I shall proceed to another subject.

At





At the battle of Solway Moss, Scot of Napier came to the assistance of James V. with a large body of lancers; for which service the king ordered him to bear as a crest, a bundle of lances, with the motto—"Ready, ay Ready."

In the reign of James II. a company of gypsies came from Ireland, and infested Galloway. James issued a proclamation, that whoever would disperse them, and bring their captain, dead or alive, should have the barony of Bomby. In this attempt the laird of Bomby's son succeeded, and brought the head of the captain upon a spear to the king; wherefore he obtained the promised barony, and assumed the crest he afterwards bore, with the motto—"Think On."

According to the rules of Chivalry, no person under the degree of knight was allowed to bear any cognizance of their own; yet there has been instances, where esquires, on particular occasions, were suffered to do it.

"The squire," says St. Pelaye, "that took the coat of arms before he was made a knight, was for ever excluded that honor." From this it has frequently happened, that many who had distinguished themselves for their valor, by their not being on a level with gentry, or knights, were granted no trophy whereby they might declare to futurity, that such persons or actions had ever existed, and from the oral testimony of their

descendants only are their deeds recorded:

“ No trace remains of all the busy scene,

“ But that, Remembrance says, *these things have been.*”

Yet must we not upbraid Heraldry with being partial, but consider, that, had it distributed its honours indiscriminately, and with too lavish a hand, making no distinction between gentry and plebeians, the glory of arms would have been lost, and their lustre less resplendent.



At the birth and increase of armorial ensigns, the levelling principle was not quite so strong as at present; and during the time when the feudal system was in its full force, it was the duty and custom for vassals to be humble and obedient. It is more than probable, had every common soldier then been granted the power of bearing arms in their own right, their humility would have vanished, their obedience have fled, and they would have considered themselves as well qualified to command, as those who had the command over them. Innumerable are the evils which might have sprung from so inconsiderate a grant of arms. In the time of war, instead of attending to, or obeying the orders of their generals, they would all have been for acting according to their own judgment; had that been disputed, they would have raised their shields, and have demanded, if such men as were deemed worthy of bearing those achievements there depicted, could err? Self-sufficiency and Pride would have whistled

perched

pered to them, that they were of too much consequence to be contradicted. In peace (if peace had ever been), the same ill effects would have ensued; and instead of resigning the sword for the plough-share, and carefully regarding the culture of their fields, they would have been vaunting of their military prowess. Thus idleness and anarchy would have prevailed, attended by their associates, misery and famine. Instead of a well-regulated and happy nation, there would have been only a convulsed and rebellious state; the plains barren and un-tilled; manufactures neglected; and the laws trampled on: whilst every moral and social duty would have been sunk in the chaos of discord, or lost for ever in the shade of oblivion. There is no occasion, and it would certainly be impolitic, to give a common soldier too high an opinion of his own deeds. Minds uncultivated by education, are too ready to imbibe the evil principles of pride and obstinacy —many heads are not sufficiently strong to bear the weight of praise; it elevates them above their reason, and they become inebriated with a little applause: but were they also allowed constantly to carry about them the reward of their actions, from a continual recollection of them, and seeing the higher degrees of men with no other recompence bestowed upon them, they would, from a contemplation of their own merit, begin to view that of their commanders with an invidious eye, and consider their claims to superiority too trivial to be regarded. Few minds but those that have been expanded by education, and softened by an intercourse with the refined and polished part of mankind, are

capable

capable of supporting renown. Pride, in such as the hand of gratitude can form to docility, and the generous spirit of emulation can improve, is a noble passion, and stimulates to excel; but when once the consequence of the common soldier is too much raised, and becomes known to himself, he laughs at that discipline which in armies is the cement of order and obedience, and will not admit of relaxation. Pride in a great mind is often the source of emulation,—in a little one, of opposition.

Some instances, as I have before remarked, are to be produced, of the great lords granting their vassals liberty of bearing arms, before Heraldry became restrained by laws; but it was generally their own cognizances, with some mark of difference, as a reward for extraordinary services; but this was never granted to any under the degree of squires.

There is an instance recorded of four esquires taking the arms of Lord Audley. When the battle of Poictiers was over, Edward the Black Prince embraced him, and said, “Sir James, “ both I myself, and all others, acknowledge you in the business “ of this day to have been the best doer in arms; wherefore, “ with intent to furnish you the better to pursue the wars, I “ retain you for ever my knight, with five hundred marks yearly “ revenue, which I shall assign you out of my inheritance in “ England.” This was then a great estate, and Lord Audley
(whom

(whom St. Palaye calls *d'Endelee*) was well pleased, for he knew the value of so generous a donation; yet he divided it amongst his four squires, Delves, Dutton, Hawkeston, and Foulthurst, and at the same time gave them permission to bear his own achievement, (which was gules, a fret, Or) in consideration of the good services they had that day done him. They accordingly assumed his arms, but bore them with some difference from his; for Dutton bore gules a fret argent, as we see in the arms of Dutton, Lord Shelburne; and Foulthurst bore gules fretty argent, &c.

When Edward found how he had rewarded his four squires, who had never left him once during the battle, he not only confirmed the grant to them, but settled on the noble knight a further pension of six hundred marks. This was confirmed to him by the king for the term of his life, and for a twelve-month after his death, to be received out of the coinage of the stannaries in Cornwall, and out of the prince's lands in that county. Edward the Black Prince was the first duke created by the kings of England; and he was created Duke of Cornwall, in 1336. This Lord Audley had made a vow, that in the next battle in which the King of England, or either of his sons, should appear, he would be the first assailant, and the best warrior, on their side, or die in the attempt.

It is the opinion of many, that none of the symbolical devices of the antients were either lasting for life, or hereditary. In general,

general, I believe, they were not so, but there are many instances in which they were. Some very old heralds have imagined, that the standards of the Israelites were heraldic, and that our ideas of Heraldry came from an origin as ancient; but these standards could never properly be deemed heraldic, because they were all taken from the prophetic benedictions of Jacob, who gave them no rules, colours, or any thing else pertaining to this art: to commemorate his words it was that they carried them, and put them chiefly in such colours as Nature and Fancy dictated; nevertheless, these symbols were hereditary, and carried down from one generation to another, without any alteration. Yet, if we could believe some of the old heralds, we should be led to imagine the Israelites had some idea of what we may really call *Heraldry*: some of them blason Joshua's shield, party per bend, or, and gules; to David they give the arms of Ireland, azure a harp, or, and gules; and to Judas Maccabæus, or, two ravens in pale proper. Others say, a grandson of Noah first invented armorial ensigns, and heraldical devices; and that he assumed for his own, Jupiter, a sceptre royal, in pale, ensigned at the top with an eye sol. Yet this was not the device of a knight or commander, but an hieroglyphic of the Egyptians, by which (letters being unknown) they expressed their ideas of the sovereignty of the Almighty, and the all-seeing power of the Most High. It would not be to be wondered at, if these old heralds had given all the hieroglyphics of the Egyptians as the devices of Heraldry; —one, indeed, did attempt to prove they were so; but we know these

these symbolical figures, conveyed *very different ideas*, than that of their pointing out any particular leader or chief. The *thrice great* law-giver of the Egyptians would have smiled, could he have foreseen what construction was to have been put upon his ideas by the heralds of these ages.

The arms of the Dutchy of Mecklenburg are of very ancient extraction; and still remain as when first assumed, with some trifling alterations.

* Antyrius, who was educated under the care of an amazon, near the lakes Mocoleds, in Scythia, having practised the art of war under Alexander the Great, put himself at the head of the Heruli, and assumed the title of king. Quitting the possessions in Scythia, which had descended to him from his ancestors, and having under his command a body of warlike people, he embarked with them on board his fleet, the principal vessel of which having depicted on her stern the head of an ox. As they arrived at Mecklenburg, from whence they drove the Angli and another set of people, it has ever since retained the ox as the arms of that dutchy: but the horns, which were borne white, until the time of the Emperor Charles IV. were by him ordered to be done gold; and at the same time, a coronet of gold to be added to it, in token of their descent from so illustrious and antient a race of kings. From this Antyrius descended the house of Mecklenburg.

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The

* Collin's Peerage, vol. i.

H

The arms of Germany and Poland were also of a very antient origin, and have remained as at first with very little alteration.

* “ Quintilius Varus, a peaceable man, but heavy, and more fit to command an army in time of peace, than to make war, was so imprudent as to assemble the Germans, in the midst of his camp, to do them justice: as if he had been able to restrain the violence of those barbarous people with a serpent’s wand. Segestes gave him notice of the intended revolt of Arminius; but he would not believe it, thinking the Germans had as much good will for him, as he had for them. In the mean time his army is surprised and massacred by the remains of that people whom they had formerly tried to destroy without pity or remorse. Poor Varus, more courageous to die than to fight, stabbed himself. In the defeat of Varus there were lost two eagles—a white and a black one. The white fell to the auxiliary Sarmatians, and the other to the Germans; whence came the arms of the empire, which is an eagle sable on a field or, with two heads, which signify the eastern and western empires; and of Poland, which is an eagle argent on a field gules. When Germanicus came to be general, he discovered three eagles to be lost.” Perhaps the Russian § eagle might be the third: it is sable on a field or. The field

* Notes to the Translation of Cornelius Tacitus, by Dryden and others.

§ Sarmatia, a large country, which was part in Europe, and part in Asia; the latter included the country now called Circassia, and that part of Muscovy to the north of the river Don, with part of the kingdom of Astracan, Bulgar, and Caffan,

field in which Varus killed himself, and where his legions were slain, is called to this day Whinfeld, which in high Dutch means the Field of Victory. There now remains in the bishoprick of Munster, a place called *Varendorp*; that is, the *borough of Varus*: this was built by the people of the country, in order to preserve the memory of the defeat of Varus.

I could bring many other instances of kingdoms and communities, having taken devices in antient times, which are with some small alteration or addition, now become the fixed arms of such kingdoms, communities, states, &c. Many places however, have entirely changed their former arms, and assumed new ones, on their becoming the property of different lords; as Avignon, which formerly bore argent, a falcon proper, afterwards changed for the pontifical keys, on its becoming subject to the Pope.

I cannot but imagine that the bearings given to many for their noble feats instigated others to become equally celebrated for chivalrous actions. A shield was an ostentatious display of their merit: for, by having their charges shown on every part of their dress, their horses and saddles, and carried before them by their squires, carved on their houses, and sculptured on their gates, the

Casian, beyond the Volga. The other Sarmatia included the Crim Tartary, towards the Palus Maeotis, and the Black Sea; that part of Muscovy on the hither side of the Don, Poland, Lithuania, and their dependencies, as far as the Vistula, the Baltic, and Livonia. The people were called Sauromatæ.

meanest and most illiterate stranger and traveller became acquainted with their deeds. In the reign of Charles V. of France, the custom arose of emblazoning apparel. The women wore their husbands shields on the right side of their gowns, and their own shields on the left. This fashion continued near a century. Sometimes knights used to bear their arms painted on the rims of their shields. In antient times they had a silk coat drawn on over their armour, and over that, a coat of stuff, on which was painted their arms; these coats were sometimes called *quartelois*, from the arms being quartered on them; and from this arose the herald's coat of arms. Mr. Pennant, in his tour from Chester to London, mentions a picture in Castle Ashby, of John Talbote, Lord Talbote, (created Earl of Shrewsbury by Henry VI.) who is painted in a surtout of arms, the cause of which was this: the Earl of Shrewsbury had been victorious in forty several and dangerous skirmishes; at length he was slain in 1453, aged 80, at Chastillon; and with him perished the fortune of the English, during that unhappy reign. His herald, dressed in the surtout of the hero's arms, found his body, embraced it, took off the surtout painted with his master's arms, cloathed the dead corpse with it, and burst into these passionate expressions, “ Alas! is it you? I pray God pardon all my misdoings; “ I have been your officer of arms forty years and more; 'tis “ time I should surrender them to you!!”

Dr. Nash mentions in his History of Worcestershire, a curious instance

instance of the different methods of spelling the word *Herald*, by some gentlemen in the reign of Queen Elizabeth.

Antiently, the nobility had the liberty given them of setting up fanes over their houses: some authors assert, that none could attain to that honour who had not been the foremost at scaling the walls in an assault on some city, or had first planted their banners or pendants on the ramparts. Fanes were painted with the armorial bearings, and represented the banners or pendants of nobility. St. Palaye says, that none but those who were nobly descended had the privilege of expressing on their flags, or of blazoning the achievements of their houses.

That the fanes were representatives of the banners, appears from a custom knights once had of wearing flags on their helmets. The author of the Memoirs of Antient Chivalry says, “ In the enterprise of Saintré, himself and his companions wore “ on their helmets two banners, between which was a diamond, “ destined to be the reward of those who should prove their vic-“ tors. Saintré having also propos'd a *pas d'armes* to the English, “ between Gravelines and Calais, which was accepted by the “ Count of Bonquincan and his companions. On the Sunday, “ the first day of the month, and entrance on exploit, arrived “ the said Lord and Count of Bonquincan, in the morning, “ after saying mafs, and a brave company with him, who had “ placed on the highest wing of his house his banner, which
“ he

“ he had brought from England, bordered with silver; and
“ commanded that they should cry aloud, *England! St. George!*”
There is an instance in the arms of Lloyd, of Milford, in Cardiganshire, bart. of a bearing for taking a town by Scalado. He bears fable a spear’s head, its point embrued, between three scaling ladders, argent. On a chief gules, a castle triple, towered proper. One of the ancestors of this family was honored with a grant of this coat of arms by the great Rhys, Prince of South Wales. When Rhys, hurt to the soul to behold his kingdom tributary to the English, determined to attempt the restoration of its antient glory; and during the quarrel of Henry II. with Becket, in the year 1165, he began the war. Lloyd took the castle of Cardigan, (called then Abertivy) by Scalado, from the Earl of Clare, who defended it with the Flemings; for which Rhys, ap Gryffyth, gave him the above-mentioned coat.

¶ Arms were held in such high esteem, that some knights would on no account appear without them, as we see by the following anecdote (extracted from St. Palaye), in the history of Charles VI. of the Duke of Brabant, who got one made in haste to go against the enemy, at the battle of Agincourt:—“ Then came the duke Anthony de Brabant, who had been sent for suddenly by the King of France; he arrived in extreme haste, and taking one of the banners of his trumpets, and dividing it into two pieces, he made of it a coat of arms.”

Coats

Coats of arms were furthermore held in great esteem amongst knights, because they frequently, on their being received into the order of Chivalry, assumed the arms of those who had inducted them. Indeed, they became at last so honorable, that Heraldry was obliged to be restrained by laws, to prevent persons from assuming an honor they had no suitable claim to; and fines were levied of those who attempted to bear an achievement which they could not prove they had legally taken. People became so jealous of the honor of arms, that they would suffer no one to bear the same as themselves, unless they could bring sufficient proofs of their having come by them honorably. Frequent disputes ensued, and duels were fought to settle these disputes: at length they were obliged to refer them to the Earl Marshall's Court. (*See St. Palaye.*) "As my Lord John Chandos, an Englishman, a little before the battle of Poictiers, had advanced to observe the French army; he was met, on his return, by my Lord John of Clermont, one of the Marshals of France, who had been viewing on horseback, in the same manner, the English army. Each of them, say Froissart, wore the same device, which was blue, worked with rays of gold round the border, and which they always wore over their upper vestment. Said my Lord of Clermont, 'Since when have you borrowed my device?' 'And you mine,' replied Lord Chandos, 'for it is as much mine as your's.' 'I deny that,' said my Lord of Clermont, 'and if there was not a suspension of arms between us and your party, I would soon

‘ soon convince you, you had no right to wear it.’ Said my
“ Lord of Chandos, ‘ You will find me to-morrow, equipped
‘ to defend it, and to prove by deeds of arms, that my right is
‘ as good as yours.’ My Lord of Clermont replied, ‘ These
‘ are the boastings of you English! You cannot invent any
‘ thing new; but when you behold it, you are struck with its
‘ beauty, and desire to possess it.’ They then passed aside, nor
“ was more said or done, but each returned to his people.”

The Blounts of Worcestershire and Herefordshire bear for arms, barry nebuly of six, or and sable. Sir Walter Blount, of Morley, in Shropshire, whose ancestor, Sir Walter Blount, of Soddington, Worcestershire, was created a baronet, by Charles I. October 5, 1642, bears the same. John Blunt, who was created a baronet in 1720, took these arms; but the legality of his son and successor Sir Henry’s right to bear them, was controverted, and after a long trial in the High Court of Chivalry, sentence was given against him in that court, by the Deputy Earl Marshal of England; from which he appealed to the Court of Delegates, who determined the authority of the Earl Marshal to be insufficient to hold a Court of Chivalry, without the assistance of a Lord High Constable.

Having mentioned the Earl Marshal, I must here introduce a few words on his office.

This

This was antiently *only* a Master of the Horse, from the Dutch *mar*, a horse, and *scale*, a servant. Madox says, the office of Marechal of England was executed, partly, during the war, in the king's army; and in the king's household, during the peace: of the military functions of this officer, he says, he and the Constable were to give certificates to the barons of their having duly performed the services required of them in the king's armies. In the time of Edward I. the Marschal's post was the vanguard, and it was his duty and the Constable's to muster the forces. His civil duties were, to provide for the security of the king's person in his palace, to distribute the lodgings there, to preserve peace and order in the king's household, and to assist in determining controversies arising amongst them. He also performed certain acts by himself or his substitutes at the king's coronation, at the marriages and interments of the royal family, at the creating of barons, &c. and at the other great and ceremonious assemblies in the king's court. The Earl Marschal of England is the eighth great officer of the crown. He is judge of the coats of arms and pedigrees of the nobility and gentry, and has a Court of Chivalry in the Common-hall of the Herald's College, London. Whoever desires a coat of arms, must apply by petition to the Earl Marschal, and to his petition annex a certificate of his being qualified for it; this being approved of, the Earl Marschal directs an order to Garter King at Arms, and to another of the Kings at Arms of the province where the petitioner resides, to devise arms for him, and to prepare him a

grant, with the coat blazoned in colours in the margin thereof. In which grant, all persons are expressly forbid to bear the same coat at their peril.

The Marshals had first the title of Lord Marshal only; Richard II. was the first who by letters patent, advanced them to the dignity of *Earl* Marshal. Under Henry II. this office was held by a family, who seem to take their name from thence; this was the family of Pembroke; they were only barons, but under Richard I. William Marshal having obtained the Earldom of Pembroke, was *styled Earl* Marshal, and from that time the office remained generally in the hands of Earls, though of different houses. The power of this office, seems to have increased from the dignity of the nobleman who held it.

There were also inferior Marshals in the king's stables, employed in the care of his hawks, &c. over whom the grand Marshal presided.

The Honourable Charles Howard, Esquire, in his Anecdotes of the Howard Family, gives the following account of the Earl Marshals, which he takes from a manuscript of Edmondson's :— King Henry III. admitted Roger Bigot to execute the office of Marshal, at the request of his uncle.

Roger Bigot, Earl of Norfolk, and Marshal of England, after he had surrendered all his right to the Earldom of Norfolk,
and

and Marshalsey of England into the hands of King Edward I. the king regranted them again to him and to the heirs of his body; but if he died without heirs of his body, to remain to the crown.—*Ch.r. 31st. Ed. 1st. m. 24.*

Nicholas de Seagrave was made a Marshal of England during pleasure, and deputed a Marshal of the Exchequer.—*Pat. primo. Ed. 2d. m. 32.*

King Richard II. made Thomas Holland Marshal of England, with all that appertained thereto in general words.—*Pat. 3. Rich. 2d.*

The said King, in the ninth of his reign, granted the office of Marshal of England, with the name and stile of *Earl* Marshal, to Thomas Mowbraye, Earl of Nottingham, to him and the heirs male of his body.

The same King, after Thomas Mowbraye was banished, granted to Thomas Holland, Duke of Surry, the same honour; and that he should carry a rod of gold, enamelled black at both ends, with the king's arms, and his own at the two ends, and to carry the same as well in the king's presence as his absence.* And in the same patent was granted to him the donation and appointing of the Marshal of the Exchequer, of the Marshal

* Before the granting of this rod, the Marshals only bore one of wood.

of the King's-Bench, and of the Cryer before the Steward and the Marshal.

John Lord Howard was made Earl Marshal, the first of Richard III. with all those specialities before mentioned in the patent of Thomas Holland, Duke of Surry; and moreover, for the maintenance of the estate of the Earl Marshal, a fee of 20*l.* by year out of the farm of the town of Ipswich.

William Barkeley, and Earl of Nottingham, was made Earl Marshal with all the former specialities, during the King's pleasure.—*Pat. 5. Hen. 7th.*

Thomas Howard, Earl of Surry, and Treasurer of England, had in like manner.—*2. Hen. 8th.*

Charles Brandon, Duke of Suffolk, had the office of Earl Marshal of England, granted by Henry VIII. and surrendered the patent thereof to him; whereupon the King granted the same to Thomas Duke of Norfolk, and to the heirs male of his body, to execute the same by their deputies, *absque computo*, with a proviso that the King should distribute and give the office, if the heirs male of the said Duke should happen to be under age, or impotent to execute the same.—*Pat. 25. Hen. 8th.*

Edward Seimor, Duke of Somerset, had the patent during life.—*1st. Ed. 6th.*

John

John Dudley, Earl of Warwick, had the like patent for term of life, with a clause to confer the office of Marshal of the Household.—*5. Ed. 6/b.*

George Earl of Shrewsbury had the like patent in general words, and power to make his Deputy.

King Henry VII. albeit there was an Earl Marshal of England in being, appointed Sir Robert Willoughby, Lord Brooke, to be Marshal of his army or host, in the eighth year of his reign; gave authority to Sir John Digby, Knight Marshal, and Sir Robert Clifford, to use Marshal Law against rebels, in the 12th of his reign.

The office of Marshal was seized into the King's hand for want of attendance, and restored the 17th of Edward II.

The office of Constable being void, the King deputed certain persons to hear and proceed judicially, according to the law and custom of arms, as concerning an exaction made upon a prisoner. When the Earl Marshal exacted his fee of the King of the Scots, at such time as he was made Knight, it was answered, that the King of Scotland was not to pay his fee, for because if it pleased him, he might have been knighted by any catholick prince, or any noble knight of his own nation, but he chose to receive it of the King, as being an honour to the King, being his father-in-law, and his neighbour.

Justice

Justice Priscott, 37. Hen. VI. said, for evil words spoken, as traitor and such like, and challenge thereupon to fight, the trial must not be by common law, but appertaineth to the Constable and Marshal, and they are to determine it by the civil law, *viz.* termin.—*Paſc.* 37. *Hen.* 6th.

The Constable and Marshal, as some lawyers held, had only powers to try matters done out of the realm.

Great debates were about these matters in the time of King Richard II. and it was shewed in parliament, that it was a great mischief in the common-wealth, that the law of the land, and the law of arms, did not concur; and the Commons desired that the Constable and Marshal should surcease to hold pleas of treason and felony, that the same might be determined according to *Charta Magna*.

Matters of arms were held antiently before the Constable and Marshal in the Court of Chivalry.

Charles Howard here mentions the names of the other Marshals, and speaks of them nearly as follows:—

Roger de Montgomery, son of Hugh de Montgomery, and Josceline his wife, who was the eldest daughter of Tuolf, by Weva, sister to the Dutches Gunnora, came into England with

with William, Duke of Normandy, at the Conquest, and by him was first made Earl of Shrewsbury and Arundel; and after that, Lord High Marshal of England, together with William Fitzosborne, Earl of Hereford. He bare in his arms azure a lion rampant, or, armed and langued gules; a border of the second. He ended his life in Christ 1091, and lyeth buried in our lady's chapel in the abby of Shrewsbury, where it was found with these arms, and his legs acros.

William Fitzosborne, son of Osborne de Enpin, and his wife, daughter of Ralph, Earl of ——, came into England with the Conqueror, and by him was created Earl of Hereford; and after that, was High Marshal of England, together with Roger de Montgomery, Earl of Shrewsbury. This William was afterwards made High Steward of England by the same king. This William was slain in Flanders, with Arnulph, Earl of Henault, nephew to Maud, Queen of England, in battle against Robert the Frison, his uncle, on the Sunday called Quinquagesima Sunday, anno. 1077, et anno. Sept. Will. Conquestoris. He was sent in aid (by Queen Maud) of the same Arnulph, whose mother, ——, daughter and heir of Reynolde, Earl of Mounts, in Henandishe, would have married, after the death of Baldwine VI. of that name, Earl of Flanders; but she aspired to a higher reach, did utterly refuse his request, although he did not refuse the dart of death in her son's behalf.

Walter

Walter Gifford, Earl of Buckingham, was Marshal of England in the time of William Rufus, and Henry I. kings of England. Walter Gifford, Earl of Buckingham, died anno. 1164; anno. 5th William II.

Gilbert de Clare, second son to Gilbert Earl of Clare, by Adeliza his wife, daughter of the Earl of Clermont, succeeded in the inheritance of Walter his uncle, Lord of Netherwent and Striguil, and founder of Tinturne in Wales; was created Earl of Pembroke by King Stephen, and was High Marshal of England, at the coronation of King Henry II. He married Elizabeth, sister to Waldran or Waleran, Earl of Mellent, and by her had issue, Richard Strongbow. He ended his life about the year of Grace 1158, in the time of Henry II.—*Anno. 1138, and 4th Stephen, Regis.*

Richard de Clare, alias Strongbow, Marshal of England, after the death of his father, he married Eve, daughter of Dermutius, King of Linster. He ended his days in Ireland, in the year of Christ 1175, and lieth buried at Dublin.

William Marshal, the elder, married Isabell, daughter and heir of Richard Strongbow, in whose right he was both High Marshal of England and Earl of Pembroke, in the time of Richard I. King John, and the beginning of the reign of Henry III. He died in Christmas, anno 1219, anno. 4th Henry III. and was
buried

buried in the new Temple church, the 17th kalend of April following, being the Ascension-day, anno 1219, 4th Henry III.

. William Marshal the Younger, eldest son of the Elder Marshal, was, after the death of his father, Earl of Pembroke and High Marshal of England. He married to his first wife, Alice, the daughter of Baldwyn, and betime the Earl of Aubemarle; after her death, Elinor, daughter to King John. He died the 6th of April, anno 1231, and was buried the 17th kalend of May, in the temple by his father, 1231.

Richard Marshal, the second brother, after the death of William his brother, was Earl of Pembroke and Marshal of England. He, in defence of the laws and liberties of this land, as he said, and to avoid the tyrannical oppression of the Poictovins and other strangers, withstood the King amongst others of the nobility; and having intelligence that his castles and other possessions in Ireland were spoiled and destroyed by the sinister procurement of Peter de la Roch, Bishop of Winchester, and others of the strangers settled there; having only fifteen men of arms, which he brought out of England with him in his company (for the rest of his company most shamefully betrayed him, and flying to his enemies, left him desolate,) was set on by seven score valiant fighting men; and when by no means they could overcome him, they thrust his horse through with their Irish hatchets, cut off his legs, so that the horse with his master fell

to the ground in the thickest of enemies ; and before he could rise again, was by a cowardly caitiff (that durst not come near him while he was on his feet) most villainously thrust in at the back, on Saturday the 1st of April, anno 1234; and therewith was so sore wounded, that he was in danger of his life ; and so brought into his enemies hands, yet revived and amended, was by their procurement, through the traitorous dealing of his surgeon, burnt with hot iron, that he fell into an extreme ague,* whereof he died the 16th kalend of May, and was buried in the chapel of the White Friars, at ———, 1234, 18th Henry III.

Gilbert Marshal, the third son of William Marshal the Elder, after the murder of his brother Richard, in Ireland, with much intreaty of Edmund, Archbishop of Canterbury, obtained his inheritance of the King, at Gloucester, the 5th kalend of June, being Saturday before Ascension-day, and there did his homage for the same ; and on Whitsunday following at Worcester, the King made him Knight, and delivered to him the rod of the office of Marshal of England, as antient custom required, and as freely as any of his ancestors had the same. He was sore bruised with the furious raging of an Italian courser, whereon he rode in a tournament at Ware, besides Hereford, by reason of the reins of the bridle broke, whereof he died† the same day
in

* Or does he mean agony?

† He had before been much hurt at a tournament at London, held by the Barons, in the end of John's reign.

in the evening, being the 5th kalend of July, anno 1241, 25th Henry III. in the abbey of Hertford, and his bowels there buried. His body was brought to the New Temple, London, and laid by his father. He married Margaret, sister to Alexander, King of Scots.

Walter Marshal, the fourth son of William the Elder, after the lamentable end of Gilbert his brother, humbling himself to the king, required his inheritance, which the king, with threatening words, denied; yet at last, by the pithy persuasion and earnest fuit of Nicholas Fernham, Bishop of Durham, and others of the nobility, the king's mind was so mollified, and his malice so assuaged, that he did invest the said Walter both in the Earldom of Pembroke, and also in the office of the High Marshal of England, on Sunday before the feast of All Saints, at London, in the year of Christ 1241. He died the 8th kalend of September, anno 1245, at London, and is buried at Tintarn, in Wales. He married Margaret, daughter and heir of Quincy, Count of Lincoln, 1241, 26th Henry III.

Anselme Marshal, the fifth son of William the Elder, although he lived but a short time after his brother Walter, yet he was accepted both as Earl of Pembroke and Marshal of England, before he ended his days, as Mathew of Westminster reporteth. He was a comely and worthy youth. He died the third day before Christmas next, after his brother's departure.

Thus all the five brethren of the Marshals succeeded one after another in their father's inheritance, not leaving any issue to enjoy the same, so that it was parted among five sisters, and unto Maud the eldest sister, wife to Hugh Bigot, Earl of Norfolk, her son, for Hugh her husband was dead.—1245, 30. *Hen. 3d.*

Roger Bigot died in the 54th year of the reign of King Henry III. without issue of his body.—1246, 30. *Hen. 3d.*

Roger Bigot, Earl of Norfolk, son of Hugh Bigot, brother to the said Earl, and Chief Justice of England, succeeded his uncle, both in the inheritance of the Earldom of Norfolk, and the office of Marshal of England. He married Alicia, the daughter and heir of Philip Basset.—*An. 54, Hen. 3d.*

Roger Lord Clifford was made Marshal of England the 3d of September, the first year of Edward II. to endure during the King's pleasure.

Nicholas Segrave, 12th of March, 1st of Edward II. during the King's pleasure.

Thomas Brotherton, son to Edward I. King of England, and Margaret his second wife, daughter to Philip le Hardye, King of France, born at Brotherton, near to Went Bridge, the 1st of June,

June, anno 1300, who, of the place of his birth, was commonly called Thomas of Brotherton, was Earl of Norfolk ; and in Parliament, holden at Lincoln, King Edward II. the ninth of his reign, gave unto him the rod of the Marshal of England, and to the heirs male of his body for ever. He married first, Alice, daughter of — ; and second, Mary Brouse, widow of Reynold Lord Cobham. He died 1338, 24th of August, and the 12th year of Edward III.

William Montacute, Earl of Salisbury, third son of William Lord Montacute, had the office of Marshal of England given him by Edward III. from the 20th of September, in the 12th year of his reign, together with all profits and commodities pertaining unto the said office, from the day of the death of Thomas Brotherton, late Marshal, unto the end of his life, who died the 30th of January, in the 18th year of Edward III.

Thomas Beauchamp the Elder, Earl of Warwick, son of Guido Beauchamp, Earl of Warwick, was made Earl Marshal the 10th of February, the 18th of Edward III. during the King's pleasure.

Roger Mortimer, Earl of March.

Thomas Beauchamp, Earl of Warwick, was made Marshal of England, from the 1st day of March, in the 34th year of Edward

Edward III. during the King's pleasure. He ended his days at Calais, the 13th of November, in the 43d year of the same King's reign.

Edmond Mortimer, Earl of March, born at Langoth, in the vigil of the purification of the blessed virgin, in the year of Christ —, and 26th of King Edward III. was sent Ambassador into France, at his years of age, to intreat and conclude a peace, and that done, into Scotland. He was Lieutenant of Ireland, and after the death of Beauchamp, Earl of Warwick, succeeded the office of Marshal, by the space of — years. He married Phillipa, daughter and heir of Lionel Duke of Clarence; this Earl being Lieutenant of Ireland, ended his life at Cork, the 27th of December, in the 5th year of the reign of Richard II. 1381, and is buried in Wigmore.

Henry Piercy, Lord Piercy, the first of that family, created Earl of Northumberland by Richard II. the day of his coronation, was, by King Edward III. made High Marshal of England, about the 5th year of his Majesty's reign, and therein continued, not only the rest of the said King's reign, but also supplied the room for Margaret Countess of Norfolk, and Marshal, at the coronation aforesaid. He married Margaret, daughter of Ralph Neville, first Earl of Westmoreland, by his second wife, daughter of John Duke of Lancaster. His second wife, in God, was Comteſs of Angeis, and daughter of Thomas Lord Lucy, and sister and heir of Anthony Lord Lucy.

John

John Fitzallan, brother to Richard Earl of Arundel, Lord Maltravers, in right of his wife Elinor, daughter and heir of John Lord Maltravers, was Marshal, after that Henry Piercy, Earl of Northumberland, had resigned up that office; and therein continued unto his end. He was drowned in passing into Britain with an army to aid the Duke, the 15th of December, the 3d year of Richard II. anno 13—.

Thomas Holland, brother to King Richard II. by one mother, and by him erected to the Earldom of Kent, was made High Marshal of England, the 13th of March, the 3d of Richard II. and therein continued, until the King gave the same office to Mowbray Duke of Norfolk, as right heir to Thomas de Brotherton, late Marshal.

Thomas Mowbray, brother and heir to John Mowbray, Earl of Nottingham, son of John Lord Mowbray and Elizabeth his wife, daughter and heir of Sir John Segrave, Lord Segrave, and Margaret his wife, Countess of Norfolk, daughter and heir of Thomas Brotherton, Earl of Norfolk and Earl Marshal, first in the King's letters patent, the 3d of June, during life, in the 9th of Richard II. by parliament and charter, the 12th of February, exalted unto the style, name, and dignity of Earl Marshal, to him and his heirs male.

Thomas Holland, Duke of Surry, nephew to the King, hath
the

the office of Earl Marshal of England, during the life of Thomas Mowbray, Duke of Norfolk, lately in exile.

John Montacute, Earl of Salisbury, because that Thomas, Duke of Surry was employed about Irish affairs beyond the seas, supplied the want of his presence in the office of Earl Marshal of England.

Ralph Neville, Earl of Westmoreland, at the change of Richard II. was by Henry IV. made Earl Marshal during life, the 16th September, in the 1st year of the reign of Henry IV.

Thomas Bewford.

Thomas Erpingham, anno 6th Henry IV. Marescallus Anglie.

Richardus Grey de Codnore, Miles, anno 8th Henry IV.
Marescallus Anglie.

Thomas Mowbray, Earl of Nottingham, son to the late exiled Duke, was at length restored to the inheritance of the office of Earl Marshal; but he, with Richard Scrope, Archbishop of York, conspired against Henry IV. and raised a power against him, but they were taken by John of Lancaster, the King's son, Constable of England, and Ralph Neville, Earl of Westmoreland, then Wardens of the Marches between England and Scotland,

Scotland, and presented to the King at York, and there beheaded on Monday in Whitsun-week, anno 1405, et anno 6th Henry IV. 7th day of June, and was buried in the Friars Minors, at York.

Willielmus Lisle, Miles, imp.

John Mowbray, son of Thomas Mowbray, Duke of Norfolk, and brother and heir of Thomas Mowbray, Earl of Nottingham and Earl Marshal, after the death of his brother, was restored to the Dukedom of Norfolk, the Earldom of Nottingham, and Marshal of England.

John Holland, Earl of Huntingdon, was made Marshal by Henry VI. during the minority of John Mowbray, son and heir of John, Duke of Norfolk, Earl Marshal, and Nottingham.

John Mowbray the Younger, at his full age, was Duke of Norfolk, Earl Marshal, and Nottingham, all his lifetime. He died Friday the 6th of November, the first year of Edward IV. leaving John, his son and heir, of the age of 18, on the feast of St. Luke the Evangelist, the 2d of Edward IV.

John Mowbray the Third, after the death of his father, was Duke of Norfolk, Earl Marshal, and Nottingham, during his life.

Richard Plantaganet, Duke of York, and son to Edward IV. married Anne, sole daughter and heir to John Mowbray, the third of that name, and fourth Duke of Norfolk, was, in right of his wife, Duke of Norfolk, Earl Marshal, and Nottingham, which office he enjoyed until the cursed caitiff, his unnatural uncle, Richard, Duke of Gloucester, bereft the babe both of life and office.

Sir Thomas Grey was appointed vice Marshal, hâc vice tantum, by Edward IV. 14th of November, in the twenty-second of his reign.

John Baron and Lord of Howard, son of Sir Robert Howard, Knt. and Margaret his wife, eldest daughter of Thomas Mowbray, first Duke of Norfolk, and cousin and one of the heirs of Anne, late Duches of York and Norfolk, being a favourer of Richard's quarrel, was by him, the 20th of June, in the first year of his reign, preferred to the office of Earl Marshal, and to the heirs male of his body ; and on the 1st of July following, was created Duke of Norfolk. He was firmly feathered on King Richard's wing, and chose rather to abandon his life with his dear friend, than in falsifying of promise to save the same.

William Marquis Barkley and Earl of Nottingham, son of James Lord Barkley, and Isabel his wife, eldest daughter of Thomas Mowbray, Duke of Norfolk, was made Earl Marshal during pleasure,

pleasure, by Henry VII. the 20th of October, in the first of his reign; and on the 19th of February following, the King gave the same office to him, and to his heirs male of his body for ever. He married Jane, daughter of —— Beamont, and Catherine his wife, Duchess of Norfolk, but died without issue anno. 1491.

Henry, the King's second son, was created Duke of York and Earl Marshal, the 31st of October, the 9th of Henry VII. his father.

Johannes Digby Miles, asignatur ad omnia et singula facienda quæ ad officium Marescalli Anglie pertinent de modic. Johannis Wilford et complic. Suor dicent imp. Johannem Edward filium nuperi Georgii Ducis Clarencie esse. Bille signat.—*Anno 13. Henry VIII.*

Tricesimo Oct. anno 14. Rex constituit Edmundum Carne militem et Johannem Crocker militem et alios, ad exequend. et expediend. omnia et singula quæ ad officia Constabularii et Marescalli Anglie pertinent faciend. sup. rebelles Regis. Bille signat.—*Anno 14. Henry VII.*

Thomas Howard, Earl of Surry, High Treasurer of England, son of John, late Duke of Norfolk, slain at the battle of Bosworth, was made Earl Marshal during life, the 10th of July,

2d of Henry VIII. 1510; and in the 5th year, by Parliament, was created Duke of Norfolk. He married two wives, Elizabeth, and Agnes Tylney, by whom he had sundry issue; he ended his life at Whitsuntide, the 16th of the same King, and lieth buried at Thetford in Suffolk.

Charles Brandon, Duke of Suffolk, had the reversion of the office of Earl Marshal given him during life, after the death of Thomas, Duke of Norfolk, the 4th of July, in the 15th year of Henry VIII. He surrendered his letters patent up into the Chancery to be cancelled. *He was Marshal in the 20th of Henry VIII.*

Thomas Howard, Duke of Norfolk, son of Thomas, Duke of Norfolk, and Elizabeth Tylney, his first wife, had the office of Earl Marshal given to him, and the heirs male of his body, for ever, by Henry VIII. the 28th of May, 25th of his reign. He was adjudged to perpetual prison, at the death of the same King, and continued all Edward's reign.

Edward Seymour, Duke of Somerset, Knight of the order, Protector of England, was made Earl Marshal during life, by the young infant his nephew Edward VI. the 17th of February, the 1st of his reign. He lost his head the 13th of January, the 5th of Edward VI.—*Anno 1st Ed. VI. 1541—Anno 5th Ed. VI.*

John

John Dudley, Earl of Warwick, after the deliverance of the said Duke, was made Earl Marshal during life, and was shortly after created Duke of Northumberland. He was, for his unnatural attempts against Queen Mary, beheaded in the Tower the 22d of August, the 1st of her reign, 20th of April.
—*An. 5. Ed. VI.—20th Oct. An. 5. Ed. VI.*

Thomas Howard, Duke of Norfolk, was, after his long imprisonment in the Tower, by Queen Mary restored to all his former estates and dignities, whereby he was once again Earl Marshal, and so continued unto the end.—*Anno 1*st* Marie regine.*

Thomas, Lord Howard, Duke of Norfolk, son of Henry Howard, Earl of Surry, and Francis his wife, daughter of John Vere, Earl of Oxford, was after the death of his grandfather, made Earl Marshal, and so continued until his condemnation for matters of treason proved against him, which was on the 16th of July, the 14th of Queen Elizabeth; and on the 2d of June next following was beheaded on the new scaffold on Tower-hill, and his body buried the same day in the Chapel, within the Tower. He married three wives, Anne, Mar, and Phil.

Here Charles Howard ends his catalogue of Earl Marshals; the successor of the above Duke in the office was

George

George Talbot, Earl of Shrewsbury, and Earl Marshal; he died 1590, and was succeeded by

Robert D'evereux, Earl of Essex, and Earl Marshal; he died 1601, and was succeeded in the office by

Edward Somerset, Earl of Worcester, who executed the office of Earl Marshal at the coronation of King James; after which, (says Heylin,) the office was a long time executed by commission.

In 1620, Thomas Earl of Arundel and Surry, was created Earl Marshal for life, and supported that office, jointly with that of Constable of England, with great dignity. “With honour to himself, (says Dugdale,) and his authority, and to the great satisfaction of the nobility and gentry of this realm, in cases where they received affronts, and injuries, for which by the common rule of law no redress could be had, until by the votes in the predominant party in the long parliament, his jurisdiction in that court was blasted.”

He was one of the four noblemen who were appointed to conduct the Elector Palatine and the Princess Elizabeth, after their marriage in the year 1615, to the Elector's dominions. In the year 1615, he embraced the Communion of the Church of England, and received the sacrament in the King's Chapel, at Whitehall,

Whitehall. In 1645, he petitioned the King to be restored to the titles and honours of his family; but though the petition was supported by another from several Peers, yet, all the effect this joint application had on Charles, was his creating him Earl of Norfolk, which was his right, as being lineally descended from Thomas de Brotherton, Earl of Norfolk, a younger son of Edward I. and this by letters patent, dated at Oxford, the 6th of June, in the 20th of his reign. Dugdale says, that “discerning the flames of war (occasioned by the prevalent party in the Long Parliament) more and more to increase, his age being also such, as rendered him not fit for further military employments, he obtained leave from the King to travel, whereupon, going to Padua, in Italy, he there departed this life on the 4th of October, 1646; after which, his corpse being brought over to England, was buried in Arundel Castle.”—He died at the age of 60, when he was preparing to return to England. He was succeeded in the office by his son Henry Howard, Earl of Norfolk, who died 1652, and was succeeded in the office by his son

Thomas Howard, who was restored to the Dukedom of Norfolk, 1661, 13th of Charles II.

The office is now hereditary to the Howard family, and is executed by the present Charles Duke of Norfolk.

One of the commissioners who executed the office after Devereux Earl of Essex, was Charles Howard, Earl of Nottingham.

ham. After having in 1601 suppressed the infurrection of the Earl of Essex, he was appointed one of the Commissioners for executing the office of Earl Marshal. This Earl was Commander in Chief against the Spanish Armada; he died 1624, as we see by the following epitaph, which was engraved on a brass plate fixed on a leaden coffin, which lay in the vault belonging to the Howards, in the church of St. Mary Magdalene, at Ryegate, in Surry.

Heare lyeth the Body of CHARLES HOWARD, Earle
Of Nottingham, Lorde High Admyrall of Englande,
Generall of Queene Elizabeth's Navy Royall
At Sea, agaynst the Spaniards Invincible Navye,
In the Year of our Lord 1588; who departed this
Life at Haling-house, the 14th day of December, in the
Year of our Lorde, 1624.—Ætatis fuae 87.

Besides the contest of the Blounts, there were also on the same account, disputes between Morley and Burnell; George and Warbington; Maffey and Ashton; Grey and Hastings; Greene and Dallingridge; Leigh and Leigh; Grey of Kent and Rotherham; Grosvenor and Carmino; which last was as follows, and lasted three years:

In the time of Richard II. there was a dispute between Sir Richard le Scroope, once Lord Chancellor of England, and Sir Robert le Grosvenor, which ended the 12th year of the reign of that king; this was about a coat of arms, *viz.* azure, one bend, or, wherein by the testimony of old chronicles, old deeds, and

and other antient records of monasteries, &c. then produced; and by the testimony of many of the nobility, shown by a record in the Tower of London of this famous suit, had before the High Constable and High Marshal, and others commiffioned for that purpose, all gentry bearing arms; many of whom deposed, their having seen the old chronicles, old deeds, and other records of monasteries, that Hugh Lupus, commonly called the first Earl of Chester, after the Conquest, nephew to William the Conqueror, came into England with the Conqueror; and with the fame Hugh, came one Gilbert de Grosvenor, nephew of Hugh, armed with the above arms az. a bend d'or. and that he bore the same unto his death; from whence descended the following persons; his son Robert, then Raufe, then Sir Robert le Grosvenor, who is now the defendant of these arms; which arms, all and every of them, successively, and by right of male descent, have borne, and the same used peaceably and quietly, without the claim or challenge of any one whatsoever, down to this present contest occasioned by Sir Richard le Scroope being armed with these arms, as well as Sir Richard le Grosvenor, in the late expedition of Monsieur the King into Scotland; and except that Sir John Danyell, Knight, banneret in behalf of the said Sir Robert le Grosvenor, (being his son-in-law, and an infant,) challenged in France, an esquire of Cornwall, one Carminaw, by name, upon seeing him armed with the same arms, and that the said Sir John Danyell, did maintain the same arms in battle against him; and further they

H

deposed,

deposed, that they had heard from persons of rank, and antient people, whom they credit, that all and every of the said ancestors of the said Sir Robert le Grosvenor, had always borne and used the said arms, and that this was the common and received opinion of the matter, throughout the county of Chester, and in other parts and counties adjacent, and they or some of them farther depose, that he, the said Sir Robert le Grosvenor, armed with these arms, accompanied, and was harbinger to Sir James de Audley, then Lieutenant to the Lord Edward Prince of Wales, commonly called the Black Prince, for seventeen years last past, and was in Berry, and Alayne del Tour de Brose, et à Isingdon, et à la siege de Rochefirion, en Peyto, en Gyan, et à Viers en Normandie, et en battaile de Poictiers, (where the same Sir James D'Audley gained the greatest honour for his extraordinary valour, and bounty and generosity to his esquires and followers,) and that the said Sir Robert le Grosvenor being armed as aforesaid, was at the victory of Najara, in Spain, 1367, and with the said Edward the Prince, in his last action at Limages, 1370; and that Raufe le Grosvenor, and ancestor of the said Sir Robert, was at Lincoln, with his cousin Ranaulph, Earl of Chester, and armed as aforesaid, 1141, when King Stephen was taken prisoner; and again, in 1143, with the said cousin the Earl, when he was pursued and himself taken prisoner.

In 1070, William the Conqueror gave the town and county of Chester to Hugh Lupus, together with the Earldom thereof,

&c.

&c. and to Odo, Bishop of Bajeux, his half brother, he gave the Earldom of Kent, and made him Justiciary of England; and (after the death of Fitz Osmon) Vice Roy of the whole kingdom; and to Robert Earl of Mortaigne, his other half brother, he gave the Earldom of Cornwall; and Hugh Lupus, Earl of Chester, after the battle of Namptwich, parted the Lordship of Lostock, and gave the one moiety, which was called Nether Lostock, to Sir Hugh Bowchamp, progenitor of John de Holland (who was an evidence in this cause, and at the time of his giving evidence, was of the age of 44 years) and the other moiety called Over Lostock, he gave to Robert, son of Gilbert le Grosvernor, and is the inheritance of the defendant, by lineal male succession. And Robert, another ancestor of the said Sir Robert, was armed with the same arms, with the late King Edward III. when he lay before Vannes, in Brittaigne, and likewise two years after at the passage over the Somme, and at the battle of Cressy, and at the siege of Calais; and that Robert, an ancestor of the said Sir Robert, was armed, as aforesaid, with Richard I. 1190, at Messina, in Sicily; and 1191, at the conquering of Cyprus, and at the taking of Acon or Ptolemas, defended by the power of Saladin; and at the relief of Joppa, where Saladin was repulsed. And Robert, another ancestor of the said Sir Robert, was in Scotland with King Edward II. in his wars. And many of them likewise deposed, that they had seen the said arms painted in glass windows, and upon shields, standards, penons, buildings, edifices, tombs, sepulchres or

monuments, and other places as arms of the said Sir Robert and his ancestors; and particularly in several churches of Great Budworth, Moberley, Tarvin, Warton, Christleton, Stockport, Lymme, Sandbach, Aldford, Middlewich, Namptwich, St. Werburgh, in Chester, Vale Royal Abbey, Cumbermere Abbey, the Chapels of Hulme, Over Pever, Nether Pever, Witton, and Bonches; and Bold, and at Dutton, and Bradley; and likewise had seen several charters and records, and other deeds belonging to the said Sir Robert and his ancestors, sealed with seals engraved with the said arms, and which were with the register to be by him properly exhibited before the Lord Constable and the Lord Marshal of England, and Howel de Eton, and eighteen other persons who do further depose that they be cousins to the said Sir Robert le Grosvenor, defendant.

It appears by the said trial, that Sir Richard le Scroope, 1346, in his expedition against the Scots, challenged an esquire of Cornwall, of the name of Carminaw, and upon examination before the knights and esquires there present, it was alledged, that Richard le Scroope and his ancestors had borne the said arms ever since the Conquest of England; and on the part of Carminaw (or Carmino) it was alledged, that he and his ancestors had borne the said arms ever since the time of King Arthur; wherefore they adjudged them both to continue the bearing of the said arms, and the sentence of the court, in the course of le Scroope and le Grosvenor was, that the said le Scroope should
bear

bear the said arms of az. a bend d'or, as before, and that le Grosvenor should bear the said arms, but with a bordure d'argent; from which sentence he appealed to the King himself; before whom by his commissioners the whole pleadings were reviewed, and the affair was compromised thus; that Sir Richard le Scrope should continue the usage of the said arms, and that Robert le Grosvenor should either use the same arms with a bordure, as in the sentence, or else might bear instead of the bend or, a garb or, from the arms of the antient earls of Chester, his confanguinity to them having been fully proved in the said trial; whereupon Sir Robert ever after gave for his arms, az. a garb or.

Nothing seems to have contributed so much to the honour Heraldry has been held in, as the Crusades. The warmth with which men pursued glory in the Holy War can be equalled by nothing in history.—There are more families who bear arms from some meritorious atchievement then, or who assumed arms on that occasion, than on any other single cause whatever.—The battle of Cressy gave rise to many, but nothing can equal the Crusades.

The croſs, the eſcalop, or the crescent was universally diſplayed. Some heralds, indeed *moſt*, ſay, armorial charges were not hereditary before the Holy War; there are, however, ſeveral instances of hereditary bearings, even before the Conquest.

Jacobs

V

Jacobs, in his Law Dictionary, says, arms were not hereditary before Richard I. made his expedition into the Holy Land. Some say the origin of coats and crests becoming hereditary, was from tilts and tournaments, in the tenth century ; others, from the Crusade, under Godfrey of Bollogne ; and the following anecdote is brought by some of those authors to prove they were not hereditary at the time of the Conqueror. I shall relate it fully, having a great dislike to mutilated anecdotes. St. Palaye, in his Memoirs of Antient Chivalry, would have made his work much pleasanter, had he given rather more of some of his anecdotes, which now seem too abrupt.

In 1085, Robert, eldest son of William the Conqueror, rebelled against his father ; who, whilst he was soliciting aid from the court of France, for the war he designed against England, made a promise if he should succeed in that attempt, he would resign to his eldest son, his Norman dominions ; which he probably said only to quiet the jealousy of the French, who would not like his becoming too potent a vassal. Whatever might be his motive, he did not perform his promise ; nor indeed could he with safety, for in the manner in which he thought fit to govern England, even to the end of his reign, his being master of Normandy was necessary to keep him in possession of England.

Robert waited some time without complaining ; but the instigation of France, working upon a mind naturally discontented,

tented, and a weak understanding, drew him at length into open rebellion, to force his Royal father, to make good a promise which it was indecent for a son to ask, or even to put him in mind of. He was supported in his pretensions, not only by the French, but by many of the Normans also.

In the war which this occasioned, it happened that they fought with one another, when Robert gave his father so violent a blow with his lance in the rencontre, that he dismounted him. Immediately that he found it was his sire, (which he did by some words which his father uttered, and caused Robert to know him directly,) he dismounted, and gave him his own horse, helping him to arise, then falling upon his knees he besought him with tears to grant him a pardon; but instead of a pardon, he received a curse.

The horror of this accident made such an impression upon the heart of the young Prince, (which was naturally good) that although the advantage he had gained in the action was very considerable, he sued for peace; and this, by the mediation of his friends, was gained for him; but he could never regain his father's affection, much less could he prevail on him to yield, during his life, the Duchy of Normandy, or even the Earldom of Maine, which was become another source of disquiet between them. Disgusted at this, the restless, indiscreet, and illadvised youth went out of England, and wandered about like a vagrant exile

exile or outlaw for several years, from one foreign court to another, fixing at last in France, where he employed all his credit to make King Philip attack his father's territories on the Continent. The anger of William was so far confirmed by the last rebellious actions of Robert, that although on his death bed, he gave a free and full pardon to all his enemies, he did not extend it to that Prince, but punishing him as much as lay in his power, left the crown to William Rufus.

From Robert's not knowing the Conqueror, till he heard him speak, the above mentioned heralds wish to prove that ensigns armorial were not hereditary. St. Foix observes, that when they became so, every body affected to wear them, and to place them in a conspicuous point of view, upon the coats of arms and shield, particularly kings and princes, that all the world might see they wanted to be known, and were not afraid to be singled out by the enemy.

I cannot, however, think this a certain proof of it, because William himself had for arms, those lions which are now the arms of England. I should rather think he omitted the bearing of them on that occasion for some particular reason. A warrior of the name of Port, who afterwards took the name of St. John, was Grand Master of the Cavalry to William the Conqueror, when he came to seize the crown of Harold, wherefore he took for his cognizance the horse's hames or collar.

One

X

One author, however, seems to favour the opinion of William's not bearing any arms as hereditary ; for though we always see the lions given to him, yet Sandford calls them “only *affigned* by later ages, to distinguish him from the Plantaganets.” Gules, *two* lions passant regardant or, are the arms *affigned* to William the Conqueror, and to Robert Duke of Normandy. William II. and Henry I. derived (as tradition tells us) from Rollo, first Duke of Normandy, who is said to have borne the same charge on his shield or escutcheon, assuming, as several Norman Princes did, that sovereign beast, the lion. I term these arms *attributed* or *affigned*, because I cannot find either by monuments, coins, seals, or any contemporary author, that such arms were in use with those several princes ; but that following ages did *affign* or fix them on the Norman line, to distinguish them from the succeeding Plantaganets, who bore gules, *three* lions* passant guardant, or ; (Henry I. and first of that line † adding to the Norman lions, the lion of Aquitaine of the same metal, on a field of that colour, in right of Eleanor his wife, heir of Aquitaine) and for this cause they are painted for the Conqueror upon the tomb of Queen Elizabeth, in Henry the seventh's chapel at Westminster, impaled with those of Queen Maud of Flanders, his wife. Arms attributed to foresters and first Earls of Flanders, to the time of Robert the Frison ; and the arms also of Henry I. impaling those of Queen Maud, of Scotland.”

I

But

* It has been asserted by some heralds, that these lions were leopards until the addition of the third, when they were changed to lions.

† From his father Geoffrey Plantaganet, Earl of Anjou.

But whether *these* were, or were not, we have other instances of arms being hereditary before the Crusades. The first Crusade was in 1096. I will mention only a few prior to that time.

The account I have lately given of the conquest of arms between Grosvenor and Scroope, is, I trust, sufficient to prove they had been hereditary long before the period generally assigned them; as we there see Carminaw's party declaring, that family had borne the contested arms ever since the time of King Arthur; and had there been any doubt at that time of their having been long hereditary, it would have been urged in the court against the separate claims, but they who were present at the trial as witnesses, declared they had seen them even in antient records, &c.

“ The Irish writers assert, that the Milesians, when they first went on their expedition to Ireland, bore in their standard a *dead* serpent and the rod of Moses, in memory of their Gadelian ancestors. However that may be, Ollam Fodhla imagining, that if a general device were an incentive to the army in general to behave with courage, so particular ones might be an improvement upon that plan, and cause such an emulation among the commanders, as might be a peculiar spur to the courage of each; for which purpose he instituted a set of heralds, whom he ordered to assign a particular coat of arms to every great person, which being blazoned on his banner, might serve to distinguish him

him in battle, that his merits or demerits might be known, and that he might be treated accordingly ; for they were attended to the field by their bards and others, whose task it was to notice their actions, which were recorded among the anecdotes of their particular tribes and families.”

This story, though probably not entirely true, serves to show the old Irish writers had ideas of Heraldry (as the above was extracted from the Psalter of Tarah) before the Crusades.

Dugdale, in his Baronage, has given us some old lines which, I think, help to prove likewise the antiquity of hereditary bearings, though I cannot say they entirely do ; it is not, however, of much consequence if they do not, as there are other sufficient proofs.

The lines in Dugdale, are made on the family of Willoughby, of Eresby, and are as follows :

Oh holy St. George ! O very champion !
 O undefyled and most holy knight !
 O gemme of chivalry ! O very emeraud stone !
 O load-star of loyalty ! O diamond most qwyght !
 O saphir of sadness ! O ruby of most right !
 O very carbuncle ! O thou mantel of ynde !
 Graunte me thy help—thy comfort for to find.

I meane to be mediator unto thy great captain,
 Which is the king of the celestial paradyse ;
 So that I may my heart and will constrayne
 Of mine old ancestors to follow the gyse ;
 And things of riright ever to enterprise ;

God for to serve; the king ever in like case;
My time to spend in fayth, peace, truth, and grace.

For with the Conquest, proved by old evidence,
Sir John de Willughby the valiant chivalier
Did here inhabite, this is foth sentence,
Whose arms were azure, an hermite fable cleere.
His life in rest continued many a year,
Holy St. George grant me to do the same
Encrease of honour devoid of sin and shame.

Of his descent and of his worthines
The arms of Israel his very habitude
De nostre dame; saving the difference
With arms of honour, vewenge the pyakill,
By grace, hardines, strength, and mirakyll,
A bugle was slaine by myne old ancestry,
Whose head powdered, hermyn bears yet memory.

In later days one Willughby, a true knight,
Was in Barbary, and made discomforture
There of the king; and took him thro' his might,
Whose name was Cane, of whom he made rekevyn,
And with the ransom, he did himself enewyn
To build Barbican, without Cripplegate,
Through help of St. George, he was so fortunate.

Of my old ancestors, by help of Goddes mighte,
By reason of marriage and lineal descent,
A Sarafyn king discomfit was in fight,
Whose head my crest shall ever be present:
Holy St. George with faythal true intent,

Exalt myne honor, devoyd all enmytie,
To follow the old in truth and loyaltie

In Agincourt, with King Henry the fift,
Lord Robert Willughby did aëts of grete honor,
Six against one; but with his deeds swift,
He wan the gre! a mayde was called therefore
The Mayde of England, in France, for evermore:
Holy St George be meane that he may flye,
To sing the Sanctus, with the Hierarchy.

Now holy St. George, myne only avower,
In whom I trust for my protection;
O very chevalier of the florished flower
By whose hands thy sword and shild haft wone;
Be mediator that she may to her sone
Cause me to hear Rex splendens songen on high,
Before the Trinitye, when that I shall dye.

Cadwallader, who is supposed to have died about the year 690, bore azure a cross pattee fitched in the foot, or. Roderick, surnamed the Great, bore the same; he was Prince of Wales in 843, and descended from Cadwallader by Idwallo, Roderick, Conan, and Mervyn Frych. Indeed Aviragus, the brother of Guiderus, and King of South Britain, in anno Domini 45, was said to have borne the same: from him descended Cadwallader.

In 800, Egbert bore azure a cross formy or. Edward, the Elder, grandson of Egbert, added four martlets to this coat.

Edward

Edward the Confessor bore the same; and was descended from Edward the Elder through the illegitimate branch of Athelstan. Edward the Younger bore the same, but with four crowns instead of the martlets. Edgar Atheling bore the same as Egbert did.



In 1090, Robert de Ferrars, Earl of Ferrars and Darby, bore argent six horse-shoes fable pierced or. 3, 2, 1. In 1190, William de Ferrars placed the bearing of his ancestors in the rim or bordure of his shield, he bearing varry or, and gules, on a bordure azure eight horse-shoes argent, keeping the charge though changing the colour. In 1141, Robert, the son of Robert de Ferrars, Baron of Nottingham, bore the same as his father.

In 1093, Alan the Red, Earl of Bretagne, and of Richmond, bore an escutcheon ermine. Allan IV. Earl of Bretagne, in 1164, bore this as a canton, which was also borne by Peter of Dreux, Duke of Bretagne, and by John de Dreux, and afterwards by John de Montford, Duke of Bretagne, and Earl of Richmond.

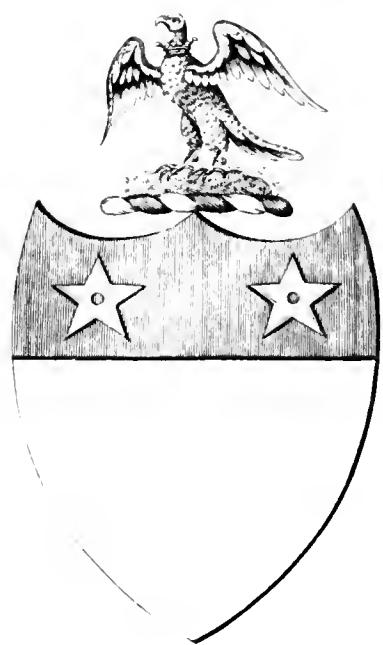
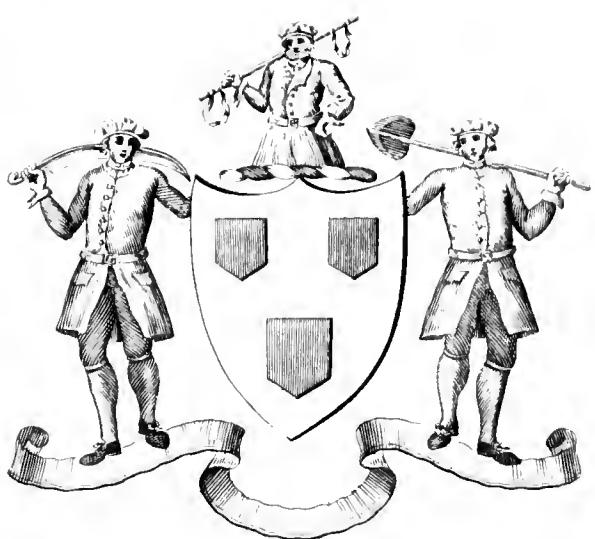
The family of Keith also had arms before the first Crusade, taking them in 1006.



The origin of the Hay arms and supporters is of a date antecedent to the Crusades; it is thus related:—

When





When the Scots fled from the Danes at a place called Long Cartey, one Hay, a husbandman (then at plough with his two sons), snatching the yoke in his hands, not only prevented the farther pursuit of the enemies, but beat them back with a great overthrow. Kenneth III. who then reigned over Scotland, suffered not his valour to pass unrewarded, but gave him as much land as a falcon flew over at one flight, before it took a stand. At a village called Hawkestone, on the road side is a very large stone, which is said to be that on which the hawk settled. From this circumstance arose the crest and supporters. In the shield are three escutcheons gules, which were given them for a bearing, because some Scotch king (I believe Kenneth) being in great danger of his life, some of the Hay family threw themselves in between him and the enemy, and by that means preserved it. Soon after appearing before the King with their shields covered with blood, he ordered them ever after to bear argent three escutcheons gules. This monarch, though once saved by the loyalty of a subject, was not always fated to be so fortunate; for in 994, Finella, Countess of Angus, insinuated herself into his favour, and enticed him into her palace, where, whilst he was listening to her narrative of plots against his life, she put those very schemes in practice and caused him to be assassinated. His friends surrounded the palace to seize the murderers, but she escaped by a window and flew to her party.

In a fight at Dupplin Castle, in the reign of Edward I. the whole house of Hays would have been finally extirpated had it

not

not happened that the chief left his wife at home with child, from whom (it proving a son) the name was perpetuated.*

That places had arms before the Crusades is undoubted ; certain it is that they did not gain them by their achievements. It is very seldom, however, that we find them assuming arms from reputed miracles, or saints ; yet there is an instance in our own kingdom of a city's taking its ensign from a circumstance wherein a *much doubted saint* was a great *actor*.



Amphibalus (by *some* people called St. Cloak) is the person I allude to. Whether there was, or was not, such a person, is now of very little consequence, but the arms of Litchfield seem to prove it. The arms are gules, a field charged with dead bodies. Elias Ashmole calls it three knights on a field of blood. Ashmole presented the Corporation of Litchfield with a silver bowl with the above arms on it ; and this is mentioned in the letter of thanks which they returned him for it.—The meaning of Litchfield is, “ *a field of blood.*”

The story which gives origin to these arms is generally believed to be fabulous, but it has some circumstances so much resembling truth in it, that I cannot be satisfied without inserting it altogether as I have found it :—

And

* Buchanan's History of Scotland.

And now for the legend of St. Cloak, alias Amphibalus.

✓

Amphibalus, a Christian preacher from Caer Lion, (now Chester) flying from persecution, into the east of this island, was entertained with great hospitality at the house of St. Alban. Albanus was born at Verulam cestre, (now St. Albans) of a good family. In his youth he had travelled to Rome, where he remained some time under Diocletian. The worthy example of Amphibalus softened his heart so much, and made so forcible an impression, that he became able to see the clear light of Christianity, becoming at last a sincere convert to the faith. The Roman Governor being informed that Albanus harboured a Christian in his dwelling, sent a party of soldiers to apprehend Amphibalus. St. Albanus, anxious for the safety of his friend and lodger, disguised himself in the *Caracalla** of Amphibalus, and presented himself, thus habited, to the officers, who carried him where they were then sacrificing to their heathen Gods, and required him to join in the rites ; this Albanus not only refused, but, actuated by the true spirit of Christianity, attempted, by trying to convert the Pagans, to save them from eternal perdition. The courage, the refusal, and the attempt of Albanus, irritated them so much that they condemned him to martyrdom, the crown of which he received on a hill called Holmehurst. Amphibalus, in the mean while, fled into Wales, whither a

K

thousand

* This unfortunate Caracalla it is which has unintentionally robbed a Saint of a life it was meant to save, by raising the idea of St. Cloak.

thousand inhabitants of Verulam went after him, to be further informed in the faith by his instruction ;—a party of their fellow citizens, however, overtook and massacred them. Amphibalus was brought back to Verulam, and there underwent the fate of the generous Albanus. Another party of his converts were at the same time, by the command of the Romans, massacred at Litchfield, in Staffordshire ; and from this last slaughter arose the name and arms.

I fear from the recital of the legend I have here introduced, I shall gain the epithet of superstitious ; but the arms now borne are the chief testimony of its truth : and though it is discredited by most people, there are some who are willing to allow it to be not so fabulous, and venture to rely on the word of the venerable Bede, &c.

 The Crusades having given rise to so many coats and alterations of charges, it may not be amiss to present to my readers a short account of them, which I hope will not be deemed impertinent, when they consider, as Dr. Robertson, in his History of Charles V. says, “ That every circumstance which tends to explain or give any rational account of this extraordinary phrenzy of the human mind, must be interesting.”

Towards the end of the tenth century and commencement of the eleventh, it was generally imagined that the thousand years from the birth or death of Christ, (mentioned by St. John in

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the Revelation) was nearly accomplished ; and that the day of judgment was at hand. Innumerable multitudes of Christians, who were of this opinion, resigned all their worldly possessions into the hands of the church, and fled with anxiety and eagerness to the Holy Land, to wait the appearance of the Lord on Mount Sion. People of every degree and sex assumed the habit of the Pilgrim :—and so strong was the idea, that not only the unlearned and poor, but people of the most elevated rank and understanding, acknowledged themselves partakers of the universal terror. Even charters were drawn up where this idea was expressed in their beginning. In vain did these fanatics wait for this great event ; they were at last convinced of their folly, and were obliged to return to their several countries. Their fanaticism, was not (as it proved in the end) entirely useless ; it produced an effect, which was beneficial to the Christians. They brought back most deplorable accounts of the state of their fellow believers in the Holy Land ; and tried by every means in their power to awaken commiseration in the hearts of those who had power to assist them. Many, indeed, of the Christians who dwelt at Jerusalem, driven thence by misery, took on them the character of mendicants, and wandered through the European courts requesting pity and assistance. They spread accounts too shocking to remain long disregarded ; but there was no potentate who had sufficient strength of his own, to resist the power and progress of the Infidels and Mahometans, whom they knew to be the declared enemies of all who refused to embrace their religion ; this they had pretty well proved in the

ravages they had made in Syria and Europe. There was so great a spirit of enthusiastic valour, and love of Chivalry, that the minds of people were very easily bent upon this new plan, and every one set about to consider how an enterprise was to be conducted, which they were all determined to undertake.

Whilst the Pilgrims entreated, the Ecclesiastics preached, promised, and threatened. Pope Silvester II. addressed a letter to all Christians, in the name of the Jerusalem church, exhorting them to take arms against the Pagan oppressors, and rescue the city and holy sepulchre from their profanation. In consequence of Silvester's admonition, some of the republic of Pisa, equipped a fleet, and attacked the territories of the Turks in Syria: from this an alarm spread, that all Europe was united to attack them, which set the Infidels in universal motion.

“ Fame with winged speed before them flies,
“ Alike the messenger of truth and lies
“ Displays their purpose, sets the war to view,
“ And terrifies with doubts, th’usurping crew.”

Tafū.

In the year 1075, Pope Gregory VII. proposed a crusade, and even promised to head the army himself; he requested Henry IV. surnamed the Great, to attend as a volunteer.

The disciples of Mahomet were much kinder to the Christians and Pilgrims, than the Tartarian Turks. The former, for a trifling

trifling obligation, would admit the Pilgrims into the city and sepulchre ; when they had satisfied their curiosity and zeal, they were suffered to depart unmolested ; but the latter, who had taken Syria from the Saracens, made themselves masters of Jerusalem, and behaved with almost unparalleled cruelty to the Christians, both to those who were already resident there, and those who came on a devotional journey.

The famous hermit, called Peter, a native of Amiens, in Picardy, revived the scheme of Gregory VII. by his dreadful accounts of the Holy City ; he had been on a pilgrimage thither, and amongst other descriptions of the various abuses the sacred places underwent, said, the Infidels had raised a mosque on the ruins of Solomon's Temple. In the year 1095, Urban II. who had been long considering what might be the success of such an enterprise as a general crusade, was now resolved to try ;— he therefore summoned a council at Placentia, which was held in the open fields, no covered place being sufficiently spacious to contain it.

There were present at this council, no less than four thousand ecclesiastics, and thirty thousand laymen. None, however, heartily concurred with the measures. Pope Urban, still ardent for a crusade, summoned a second council at Clermont, in Auvergne, in hopes that it would prove more successful than the last. At this meeting, men of the most elevated rank were present.

present. Urban there, assisted by the famous hermit Peter, who attended both councils, urged the advantage and necessity of a crusade, with so much energy and persuasion, that the whole assembly, as with one voice, cried out "*Dieu le veut,*"—
Dieu le veut."—It is with the will of God! It is with the will of God! The superstition of the age, aided by the insinuations of the Monks, tempted them to regard these words as ominous. They therefore placed them for a motto on their standards, and they became the shout of war. At this council Godfrey of Bouillon was appointed their leader.—Tasso makes him to mention the circumstance in the following manner:—

“ — When holy Urban girded to my side
 “ This sword in Clermont, and when first 'twas given
 “ To Godfrey's hands to wage the war of Heaven.”—

Religion and pity were not the only motives that induced them to undertake the defence of the Christian sufferers.—Self-interest was a far more powerful incentive.—The Abbé Fleury thus gives his opinion of the Crusades:—

Le pelerinage de Jérusalem devint très-féquent vers l'an 1033.

De là vinrent les Croisades, car les Croisez n'étoient que des Pelerins armés et assemblés en grandes troupes. Ces entreprises étoient devenues nécessaires. Il n'y avoit point de prince Chrétien assez puissant en particulier, pour arrêter le progrès des Mahometans,

Mahometans, ennemis declarez de tous ceux qui ne veulent pas embrasser leur religion. Ils pilloient impunément l'Italie depuis deuz cens ans ; ils etoient maîtres de la Sicile et presque de toute l'Espagne. Par les forces des croisez ils ont été chasséz de toute cette partie d'Europe, et notablement affloiblis en Egypte et en Syrie. Mais le discipline de l'Eglise ne s'en est pas bien trouvée ; et ces entreprises toutes pieuses qu'elles étoient, furent, a mon avis, une des principales caufes du relâchement de la penitence. Car ce fut alors que commença l'indulgence pleniere, c'est à dire, la remifion de toutes les piennes canoniques à quiconque feroit le voyage et le service de Dieu ; ainsi se nommoit cette guerre ; et c'étoit ce pardon extraordinaire qui y atteroit tant de gens. Il fut bien doux a'cette noblesse, qui ne favoit que chaffer et se battre de voir changer en un voyage de guerre les penitences laborieuses, qui confistoient en jeûnes et en prières, et sur tout en ces temps-là à s'abstenir de l'ufage des armes et des chevaux. La penitence devint un plaisir, car la fatigue du voyage étoit peu considerable pour des gens accoutumés à celles de la guerre ; et le changement des lieux et d'objets est un divertissement. Il n'y avoit gueres de piene sensible que de quitter pour long temps son pays et sa famille.*

The Crusaders were free from all persecutions on account of debt whilst in the service of the Holy Land ; and were exempted from giving interest for the money they borrowed to defray the expences

* From the Abbe Fleury confesseur du Roi—*ses Mœurs des Chre'tiens,*

expences of the expedition ; neither were they to pay any taxes for a certain time ; they might alienate their lands which they held of their lords, without their consent, or even consulting them. They were protected in person and effects by the Apostolic See, whose anathemas were denounced against all, who should by any means injure or molest them whilst engaged in this war. No civil court had any power over them, for they were regarded as ecclesiastics, only subject to spiritual jurisdiction. All their sins were absolved, and they were assured of finding eternal salvation, if they would but seek it in the Holy Land. Every one who refused was reckoned infamous and cowardly. The office of the soldier is by no means (at least very seldom) becoming of the clerical habit ; Bishops, however, and Priests joined these Crusaders, and at the council of Clermont, two Archbishops besought the Pope on their knees to send them into Syria to fight for the church. These were William, Archbishop of Orange, and Ademaro, Archbishop of Poggio.—*See Tasso.*

William and Ademar to these succeed,
Their peoples pastors, and their squadrons lead :
Far different once their task by Heaven assigned,
Religious ministers to instruct mankind ;
But now the helmet on their heads they wear,
And learn the dreadful busines of war.

Every person who went wore the cross on his upper garment upon the right shoulder, from whence came the name of Crois-faders

aders. Different nations were distinguished by different coloured crosses. The English assumed a white cross; the French a red one; the Flemish wore green, &c.

And in the imperial standard raised on high,
The croſs triumphant blazès to the ſky.

Those who belonged to the Pope's territories wore the croſs-keyſ upon their ſhoulders.

Lo! raifed in air, the ſtandard proudly shown
In which appears the keys and Papal crown.

Some people are fond of miracles.—It was reported, that what was concluded on in the Clermont council, was the fame night known in the moſt diſtant parts of Christendom; the effecting of this was attributed to the virgin, whose office was appointed to be read every night, in order to render the expedi-tion ſuccesful.

Bohemund or Bœmund, the ſon of Robert Guifcard, Duke of Calabria, at the preaching of the firſt crusade, was besieging a castle in Terri di Lavora, with Roger his uncle; no ſooner did he receive the firſt news of it, than he was transported with ſo much zeal, and feized with ſuch a pious rage, that he cut his coat of arms into pieces, and made them into croſſes; taking

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one himself, he distributed the remainder amongst his principal officers and set off to join the Crusaders.

The number of people whose intention it was to go into Palestine, was so great, that the wisest of them thought it was impossible to go all at once; wherefore they agreed to send the hermit Peter, with a body of the lowest class of people under his command first. Peter was a native of Amiens. This company consisted of thirty thousand men, many of whom died on the journey, and the remainder of the party were induced from want, to pillage all the way, and even to plunder the very churches they went to succour. Soliman Sultan of Nice fell upon them, and soon destroyed the whole troop. Peter *alone escaped to tell* of their sad misfortunes; he made his way through danger and difficulties to Constantinople, where it is said he met with much contempt.

The first disciplined army, amounted to an hundred thousand horse, and six hundred thousand foot.—This armament, under the command of Godfrey, proved successful; they conquered and drove the Turks out of Jerusalem. The whole body of the Christian adventurers agreed in requesting Godfrey to accept the crown, and reign king over Jerusalem; but he resolutely and constantly refused it, declaring he would never be king or wear a crown, of gold, where his blessed lord and master had borne a crown of thorns:—this was in 1099.

“Thus

“ Thus conquer'd Godfrey, and as yet the day,
“ Gave from the western gates the parting ray;
“ Swift to the walls the glorious victor rode,
“ The domes where Christ had made his blest abode;
“ In sanguine vest with all his princely train,
“ The chief of chiefs then fought the sacred fane;
“ There, o'er the hallow'd tomb his arms display'd,
“ And there, to Heav'n his vow'd devotions pray'd.”

Godfrey was particularly anxious to restore the Catholic religion to its former splendour, by re-establishing the nearly forgotten ceremonies, and recalling past solemnities, which, by reason of the persecutions the Christians had undergone, were become too difficult to be practised.

The Abbé Mariti relates from William of Tyre, a curious anecdote of a person who wished all the remains of this faith should be abolished.

A citizen of Jerusalem went in the night time and placed a dead dog at the entrance of the principal mosque, hoping that the Infidels would not fail to impute this mark of derision to the Catholics, which they indeed did; and without being at the trouble to enquire whether their suspicions were well or ill founded, they ran to all the gates of the city, to incite the Mahometans to revenge. All the Christians, therefore, must have perished on this occasion, had not Heaven inspired a young

man with heroic courage to devote himself to death, in order to save his brethren, by declaring himself alone guilty of the insults offered to the temple; and this sacrifice allayed the fury of the persecutors.*

William of Tyre, says this same author, was so named from being Archbishop of that place; when he was a young man he came to study in the West; he was a Tyrian by birth. In 1179, he assisted at the council of the Lateran, the acts of which he revised. He wrote a history of the Holy War, which is much esteemed for its fidelity and exactness; and its being continually quoted by all writers on the Crusades, causes me to mention, in this place, who he was.

The Infidels again encroached on the Christian dominions; the Kings of Jerusalem found they were not sufficiently strong to resist them, unaided by any other power; they therefore represented to the Europeans the danger they were in, and in 1147, another Crusade was preached at Vezelai, in Burgundy, by St. Bernard, Abbot of Clairvaux: The Emperor Conrad, and Lewis le jeune, King of France, were moved by it to join the Crusaders. It was the custom of the Kings of France, before they went to any Crusade, to repair first to St. Dennis, to receive a chaplet and staff of Pilgrimage. Lewis and the Emperor are said to be the first crowned heads that ever went in person to succour

* Abbe Mariti's Travels through Syria and Palestine.

succour the Christians in Palestine. Lewis was a weak monarch, and his religion would sometimes degenerate into the lowest degree of superstition. Eugenius III. was acquainted with his most prevalent foibles ; he was determined, and he well understood how, to turn them to the advantage of the Crusades. To act, therefore, on the disposition of this Monarch, he requested St. Bernard, who was head of the Abbey from whence the Pope had come, to preach this Crusade to Lewis, as the only expedient by which he could do penance, and receive absolution, for the commission of some cruel acts of hostility which he had perpetrated. St. Bernard went to work in a very different manner with the Emperor : he had imposed on the humility of Lewis, and flattered the vanity of Conrad.—He ordered a lame child to be brought him, which he took up, and then setting it down in the midst of the assembly, said, addressing himself to the Emperor, “ You see I have made this child to walk, which was before unable, and this miracle was wrought for you, that you might be convinced that God is indeed with you, and that your enterprise will be very fortunate, being pleasing in his sight.” The Pope sent some consecrated crosses by St. Bernard to be distributed amongst the multitude, but so great was the company of those who wished to engage in this new expedition, that St. Bernard found there were not near sufficient ; he therefore cut his garment into small crosses, and gave them to all who asked him. The rage of crusading had never been so prevalent, for now the very females were determined to attack the Infidels,

and

and Lewis le jeune went with his young and beautiful, but vain and treacherous, consort, Queen Eleanor; all the chief ladies of the Court, inspired by their sovereign's example, were determined not to shew less heroism; they, therefore, formed themselves into troops, and were denominated Queen Eleanor's guard. It was certain they could be of no advantage to the army; it had surely been better had Eleanor remained at home, where she might have preserved her husband's honour, and have kept her own character uninjured. This was a Crusade that proved unfavourable to all parties; the army was hewn to pieces through the conceit of the General, and very few returned to bring the sad tidings to Europe; amongst those who did return, was Lewis; who fought valiantly in the field, but brought home Eleanor, from whom he soon sought to be divorced. Both Eleanor and Lewis were tired of each other, and began to think they were *too* nearly related. In a Parliament held soon after, they were divorced. And thus ended this Crusade, overwhelming its undertakers with sorrow, ruin, and confusion:—of little use was the hood of St. Martin, or the oriflamme of St. Dennis, with which they were accompanied, and which they thought could render any enterprise fortunate. The above-mentioned were not the only bad effects of the last attempt; for, far from having restrained the power of the Infidels, it tended rather to increase it, and added considerably to the opinion they had of their own strength. The seeing two of the greatest potentates of Europe conquered, and their armies destroyed, were circumstances

stances that could only make them offer new insults to the Christians. Nourredin, Sultan of Aleppo, soon after attacked Antioch, where Raymond de Poitiers, the uncle of Queen Eleanor, was Governor. His valour carried him too far; he was taken and killed. Nourredin, who had always beheld him as a formidable enemy, was so much pleased with his death, that he carried his head and right hand as a present to the Calyph at Bagdat. In 1185, Heraclius, Patriarch of Jerusalem, with the Grand Master of the Hospitallers, and the Grand Master of the Templars set out for England. The Grand Master of the Templars died by the way. Heraclius came to solicit succours for the Christians; Henry met them at Reading. The Patriarch weeping, threw himself at Henry's feet with the following speech, “ My Lord the King, our Lord Jesus Christ calls you, and the cries of his people invite you to the Holy Land. Behold the keys of its forts, which the King and Nobles of the realm transmit to you by me, because you are the only one in whom, under God, they place the trust and hope of their preservation. Come then Sir, and delay not to deliver us out of the hands of our enemies: forasmuch as Saladin, the chief enemy of the cross of Christ, and all the nations round about us, arrogantly boast that they will speedily invade the Holy Land, which God avert.” At the end of this speech, Henry took him by the hand, and raised him, saying, “ May our Lord Jesus Christ, the only powerful King, be the defender; and we, assisted by him, (to whom honour and glory belong) will as far as we are able co-operate

operate with him therein." After these words he received from the hands of the Patriarch the keys of Jerusalem, and of all the principal forts belonging to the realm, with those of the sepulchre in which Christ was buried, and the royal banner, as a mark, that the King of Jerusalem committed to him the chief command of all his forces. Henry, however, soon returned them back, and went into Normandy, whither Heraclius went also. Mezerai says, he presented the keys to Philip of France, requesting him to go to Palestine; he also intreated Philip and Henry to join their forces, and succour the Christians. They promised him large supplies of men and money, but this did not satisfy Heraclius, who then requested one of Henry's sons might go. Philip called a great assembly wherein this Crusade was preached,—he sent a large supply of men. Heraclius disappointed in the chief ends of his negociation, departed from Normandy in great discontent, and about the end of June arrived at Jerusalem, which he filled with great consternation, by putting an end to all their hopes of Henry's coming. They wished for some mighty Prince to take the command of the army, and thus put an end to the differences which arose from the nobles in Palestine, disputing, who should be the leader, each having from their equality of rank, the same degree of right; these disputes had rendered the State very weak. The Government, being informed that Saladin intended to lead another army into the Holy Land, set the Templars and Hospitallers to negotiate with him, who granted them a truce, until the Easter next ensuing,

ensuing, for 60,000 Bezants.* In 1187, Saladin obliged Jerusalem to surrender, and drove all the Christians out, after making them pay a tribute of so much a head. Saladin allowed the sick in the hospitals time to recover, before they followed the other exiles. Though in the above instance Saladin shewed his clemency, he manifested great cruelty in the indignity he offered to the Christians soon after; for, he suffered his troops to pull down a large gilded crucifix, which was on the church belonging to the Hospitallers, spitting upon, and whipping it, whilst they dragged it in the dirt, two days together, through the streets of Jerusalem.—The city of Jerusalem was taken on the 2d of October, 1187, Guy de Lusignan then being King.

In 1188, William, Archbishop of Tyre, who had been trying to gain forces from France, went into Germany, where he preached a Crusade. The Emperor, Frederick Barbarossa was moved by his, and the Pope's solicitations, and went to the Holy Land: his arms were successful, but he ended his life there in the 68th year of his age. It happened from bathing in the river Salef, or Cydnus, a river of Cilicia. He died the 10th of June, 1190. Before he went to the Crusades, he ordered that no man should enlist under his banner, but what could maintain himself for a year. This was to prevent the great crowd of indigent adventurers, who flocked to the Holy

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Land,

* They were gold coins of Byzantium (or Constantinople) from which arose the Bezants in Heraldry.

Land, from being a burthen to him, for want of support: notwithstanding this order, his army amounted to 150,000 men, all well provided: a great joy was this to Clement III. who had solicited his going. After his death, Frederick Duke of Suevia, his second son, took upon him the command of the army; he died, however, before Ptolemais, and the plague reduced his army to 1800 men.

In 1090, Richard I. King of England, and Philip Augustus, King of France, joined their forces and went into Syria. Philip, however, soon returned to his kingdom, but the valiant Richard Cœur de Lion remained in Palestine. Philip was rendered jealous of the glory which Richard had acquired by the siege and conquest of Ptolemais: he therefore pleaded indisposition, and returned to France, leaving with the King of England a body of ten thousand men, under the command of the Duke of Burgundy; with these, Richard attacked the troops of Saladin, over whom he obtained a complete victory, and took the city of Ascalon.

The laws made by Richard for the preservation of good order in his fleet when he was failing to Palestine, says Mr. Berrington,* merit notice; they were as follows:—

He that kills a man on board, shall be tied to the body and thrown into the sea. If he kills one on land, he shall be buried with

* Mr. Berrington's Henry II.

with the same. If it be proved that any one has drawn a knife to strike another, or has drawn blood, he shall lose his hand. If he strike with his fist, without effusion of blood, he shall be thrice plunged into the sea. If a man insult another with opprobrious language, so often as he does it, to give so many ounces of silver. A man convicted of theft, to have his head shaved, and to be tarred and feathered on the head, and to be left on the first land the ship shall come to. Richard appointed officers to see these laws executed with rigour; two of which officers were bishops.

Much more is laid to the valour of Richard than he deserves. Some authors tell the following feat of his:—One day, Richard, at the head of only seventeen horsemen, and a small body of foot, was attacked and surrounded by the Sultan's army; the party of Richard maintained their ground with so much valour, that the Turks and Saracens drew back, quite astonished and terrified:—their leader found it impossible to make them renew the attack. Richard had that day ridden along the whole line of the enemy, and dared them all to a single combat with him, but in vain, for they were *all* too much intimidated at his surprising courage, for any one to venture to attack him singly. Had this circumstance been related by his own men only, or by some English historians, it might rather reasonably have been discredited; but an Arabian writer of the life of Saladin, would scarcely tell so much of the Prowess of an enemy, was not the account a fact.

Richard now drew near to Jerusalem with an intention of conquering and restoring it to the Christians ; but all the chiefs of the crusading parties, himself excepted, were fatigued with the hardships they had undergone ; a long absence from their native country, induced each of them to wish to return. The disappointed Richard was obliged to conclude a truce with the Sultan Saladin (or as it is more commonly spelt by the Arabian writers, Saladedin), wherein it was agreed that the cities he had gained from Saladin, should remain in the hands of the Christians, and, that the Pilgrims should have liberty to perform their vows at Jerusalem, unmolested. The truce was concluded for three years, three months, three weeks, three days, and three hours. After this Saladin died :—he was on the whole a man of great generosity, and possessed many other shining qualities. I must here relate an anecdote of his magnanimity, which does great honour to his memory :—At his return from the siege of Monsol, in Syria, he seized the whole Lordship of Emessa, in opposition to the right of Nasir Eddin, the young Prince, who claimed it, on pretence that the late father of the youth, had forfeited it by giving countenance to some confederacies against the Sultan's interest. Saladin ordered that proper care should be taken of the education of the young Prince. One day wishing to know what progress he had made in his learning, he ordered the Prince to be brought before him, and asked him what part of the Alcoran he was reading ; “ I am come” said the youth, to the astonishment of all present “ to that verse, which informs me that

that he who devours the estates of orphans, is not a King, but a Tyrant." The Sultan was much startled and surprised at the Prince's answer; but after some time and recollection, he returned him this reply, " He who speaks with this resolution, cannot fail of acting with as much courage: I therefore restore you the possessions of your father, lest I should be taught to fear a virtue I only reverence."

It is said of Saladin, that at the siege of Alexandria, he was so much struck and pleased with the valour of a Christian knight, constable of Jerusalem, called Humphrey de Thoron, that he requested to be knighted by him, which by the leave of the King was immediately granted, with every mark of esteem and confidence due to his valour, and the noble defence he had made during the siege..

The Crusade of Richard gave rise to more crusadial bearings than any other.

The family of Newton, of Bars Court, in Gloucestershire, bear for their Crest, on a fesse argent and blue, a king of the Moors armed in mail, crowned or. kneeling and delivering up his fword; in allusion to their maternal ancestor Sir Ansel Gorney's taking a Moorish king prisoner at the surrender of Acon, in the reign of Richard I. Acon is called Ptolemais.

Richard

V. Richard when he first engaged in the Crusades, took for a device on his standard, a crescent and a star; some imagine this was done to affront the sultan Salidan, because the half moon was his arms. The grand Signior, as supreme sovereign over all the Turkish dominions, and absolute Emperor over all the Ottoman Empire, bears Vert, a crescent argent; and for crest, a turbant charged with three black plumes of heron's quills, with the motto, "*Douce totum impluit orbem.*"—The ancient arms of the Eastern Emperors, before the rise of the Ottoman Empire, were Mars, a crofs Sol between four Greek Beta's, which signified, *Bασιλεύς Βασιλέων, Βασιλείων Βασιλίου;* that is, Rex Regum, Regnans Regibus.

The family of the Bateman's (of which was the high sheriff for Derbyshire, 1792) bear for a crest, a star issuant from a crescent.

Michael Minshul, of Minshul, in Cheshire, had given him the crescent and star for his arms, and his family have ever since borne them; and for a crest, two lion's paws holding a half moon.—In a patent granted July 4th, 1642, by the Earl Marshal to Sir Richard Minshul, of Buckinghamshire, a descendant of the Cheshire family, he is allowed to change his coat for distinction, to a Sultan kneeling and holding a crescent.

St. John,

St. John, of Bolingbroke, took his two stars from the fame crusade ; his arms are argent two stars or, on a chief gules.

“ Kynge Richarde with gud entente,
 “ Toe yat citie of Jafes wente ;
 “ On morne he fent aftur Sir Robart Sakeville,
 “ Sir William Waterville,
 “ Sir Hubart and Sir Robart of Turnham,
 “ Sir Bertram Brandes and John de St. John.”

Robert of Gloucester.

The Sackvilles now bear as a crest, a star radiant.

Leopold, Duke of Austria, fought so long in assaulting Ptolemais when Richard was there, that his armour was covered with blood, except where his belt went round him ; seeing this, he was determined to lay aside the six golden larks which he had with his family hitherto borne, and had assigned him by the Emperor in lieu thereof, on a field gules a fesse argent, which himself and his descendants have since retained.

Richard had been so eager to raise money when he went to the Crusade, that one remonstrating what a large expence he had been at, Richard replied, “ I would sell London “ itself could I find a purchaser.”

In

In 1196 another Crusade was preached, and the Emperor Henry VI. being solicited by the Pope, convoked a diet at Worms, where he declared his resolution of employing his whole power, and going in person to Syria. Such was the effect of his eloquence, that almost all the assembly took the cross, and so many people from different kingdoms enlisted in his army, that Henry divided them into three large companies: one, under the command of the Bishop of Mentz, went by way of Hungary, where it was joined by Margaret, Queen of that country, who ended her days in Palestine. The second went with the ships of Holstein Lubec, Hamburg, and Friezland;—and the third, the Emperor attended in person to Italy, where he staid to quell a mutiny; which having done, he sent them away to Palestine.

In 1215, Frederick II. Emperor of Germany, made a vow at his coronation, that he would go to the Holy Land: he therefore published a Crusade; a multitude of adventurers undertook it, amongst whom was the King of Hungary, who joined the King of Cyprus, and landed at Ptolemais, where he was gladly received by the King of Jerusalem. They marched against the Saracens with the wood of the true cross before them, which Richard of England had obliged Saladin to restore, he having taken it from Jerusalem. They could not however make the Saracens give them battle.—The Crusaders were obliged to separate into four bodies, to seek for subsistence. The King of Cyprus

Cyprus died there ; but the King of Hungary returned home. By the ill success of a party of the Christians, Damietta was lost. The Pope was enraged at it, and reproached the Emperor for not having gone in person to Palestine ; this irritated the Emperor, who withdrew his allegiance from the Apostolic See : but at length the Pope and Emperor were reconciled again, and they held together an assembly at Ferentino, where the King of Jerusalem was present to solicit succour. His name was John de Brienne, a younger son of a family of that name in Champagne ; he intreated the Emperor, to whom alone he could then look for assistance, to serve him ; John wished to make it as much for the interest of the Emperor, as for himself, to combat the Infidels ; he therefore offered him in marriage his only daughter Yolanda, and assigned to her the kingdom of Jerusalem as a dower, on condition that the Emperor should, within two years, go thither to secure it. Frederick married the titular Queen of Jerusalem, and took the title ; since which time the Kings of Sicily have always taken the name of King of Jerusalem ; but he was in no hurry to go, though he had married her on those terms. Frederick delayed the performance of his vow so long, that the succeeding Pope became offended, and threatened him with excommunication. Frederick returned the threats of Gregory IX. by ravaging his territories ; the Pope enraged, excommunicated him according to his preceding menaces, and declared him incapable of sustaining the imperial dignity. Frederick tired at length with the successive troubles which besieged him from this sentence of apostolic

tolic censure, determined to perform the vow he so long had neglected, and embarked for the Holy Land. Pope Gregory forbade his departure, and declared him improper to protect the Christians, on account of the anathema which he was under. The Emperor, however, resolved to go in contempt of the Apostolic See, and proved successful, so much so, as to force the Sultan Meledin, to resign to him Jerusalem and its territory as far as Joppa, Bethleem, Nazareth, and all the country between Jerusalem and Ptolemais; Tyre, Sidon, and the neighbouring territories; in return for which he granted him a truce for ten years, and returned home.—John de Brienne died in 1237.

In 1270, Prince Edward, son to Henry III. King of England, went to the Holy Land; where he so greatly signalized his valour, and gave such alarm to the Saracens, that they were determined to assassinate him. They accordingly hired a man for that purpose, but he only struck the Prince in the arm, and lost his life in the attempt. Edward might have done more service to the Christians, but his father declining in health, and being involved in various difficulties, required his presence in England: the Prince therefore returned, and found the throne vacant by his Father's decease. This Prince, towards the decline of his life, vowed, should he ever recover, to undertake another expedition to the Holy Land; but finding himself unable to go, he dedicated thirty-two thousand pounds to the maintenance of some knights to carry his heart into Palestine.—Dr. Percy, in his collection of

Antient

Antient Poetry, gives us the following elegy on the death of that King, in which the above circumstance is hinted at.—

Alle that beoth of huerte trewe,
 Astounde herk — a to my song;
 Of due^t that deth has digit us newe,
 Th... makest me fyke, and sorrowe among;
 Of a Knyght that wes so strong,
 Of wham God hath don ys wille;
 Me-thunekeſt that deth hath don us wrong,
 That he so fone thalle ligge ſille.

Al Englond ahte for te knowe
 Of wham that song is, that y fyng;
 Of Edward kyngh, that lith so lowe,
 Zent al this world is nome con ſpringe.
 Trewest mon of alle thinge,
 Ant in werre war ant wys;
 For him we ahte oure honden wrynge,
 Of Christendome he ber the prys

By fore that our kynge wes ded
 He spek aſe mon that wes in care ;
 “ Clerkes, knyhtes, barons, he fayde,
 “ Y charge ou by oure ſwarc,
 “ That ye to Engelonde be trewe,
 “ Y deze, y ne may lyven na more ;
 “ Helpeth mi fone, ant crouneth him newe,
 “ For he is next to buen y-cor.

“ Ich biqueth myn herte aryht,
 “ That hit be write at mi devys,

“ Over the see that hue be diht,
 “ With fourscore knytes al of prys,
 “ In werre that buen war ant wys,
 “ Azein the hethenc for te fyhte ;
 “ To wynne the Croiz that lowe lys
 “ My self ycholde zet that y myhte.

Kyng of Fraunce, thou lievedest finne,
 That thou the counsil woldest fonde ;
 To latte the wille of Edward kyng,
 To wende to the holy londe,
 That oure kyng hede take on honde
 All Engelondc to zeme ant wyfse ;
 To wenden in to the holy londe,
 Towynnen us haveriche blisse.

The messager to the Pope com
 And feyde that oure kyng wes ded ;
 Ys oun hond the leitre he nom,
 Ywis his herte wes ful gret :
 The Pope him self the leitre redde,
 Ant spec a word of gret honour ;
 “ Alas ! he seid, is Edward ded ?
 “ Of Christendome he ber the flour,”

The Pope to his chaumbre wende,
 For dol ne mihte he speke na more ;
 Ant after Cardinals he sende,
 That muche couthen of Chisles lore,
 Bothe the lasse, and eke the more
 Bed hem bothe rede ant syng ;
 Gret deol me myhte se thore,
 Mony mon his honde wrynge,

The Pope of Peyters stod at is masse
 With ful gret solempnete ;
 Ther me con the soule blefse,
 “ King Edward honoured thou be :
 “ God love thi sone come after the,
 “ Bringe to ende that thou haste bygonne ;
 “ The holy crois y-mad of tre,
 “ So fain thou wouldest hit hav y-wonne.
 “ Jerufalem, thou hast i-lore
 “ The flour of al chivalrie ;
 “ Now kyng Edward liveth na more,
 “ Alas ! that he get shulde deye !
 “ He wold ha rered up ful heyze,
 “ Oure banners, that bueth broght to grounde ;
 “ Wel ! longe we mowe clepe and crie
 “ Er we a such kyng han y-fonde.”

Nowe is Edward of Carnarvon,
 Kyng of Engeland al aplyht
 God lete him ner be worse man,
 The is fader, ne laske of myhte.
 To holden, is pore men to ryhte,
 Ant understande good counsil,
 Al Engelond for to wyse ant dylt,
 Of gode knyts dark him not fail,

Thah mi tonge were mad of stel,
 Ant min herte yzote of bras ;
 The godnes myht y never telle,
 That with king Edward was ;

Kyng

Kyng, as thou art cleped conquerour,
In uch bataille thou hadest prys;
God bringe thi soule to the honor,
That ever was, ant ever ys.



It was very much the custom for kings to wish to have their hearts interred in Palestine. Robert Bruce, King of Scotland, left orders in his will to have his heart deposited in the Holy Land. One of the Douglas family carried it thither, whence came the bearing of a man's heart ensigned with an imperial crown all proper, which is now seen in the arms of that house.

The Lockharts are an ancient and knightly family in Scotland, where they have much distinguished themselves by their attachment to their country and sovereigns. They are supposed to have had originally the name of *Locard*; but Sir Simeon, or Simon, Locard, having been deputed with the Earl of Douglas, to carry over the heart of King Robert Bruce to the Holy Land, did, to perpetuate the memory of so honourable an employment, change the spelling of his name to Lockhart, to intimate that he was intrusted with one of the keys of the padlock, that was fixed to the box, which contained the heart of that brave King; at the same time he made the addition of a human heart within the bow of a padlock to his armorial bearings, with the motto, “*Corda serata fero.*” To enable him to defray the expences of his journey, he borrowed a sum of Sir William de Lindsey,

prior

Prior of Ayre. The family have a stone which they call the Lee-Penny, and say, Sir Simon had it from the wife of a Saracen chieftain or Prince, in ransom for her husband ; its supposed virtues are curing all disorders of cattle, and the bite of mad dogs, both in man and beast ; it has been in great repute in Scotland, and it is said, that people have come out of England for the water the stone had been in, and that it has been borrowed upon a bond, a large sum of money being the forfeiture if the stone was not returned ; and that the family have been put in the Ecclesiastical Court, for supposed witchcraft respecting it : in fact, the history of its efficacy would fill many pages, but, as most probable it would find little credit on this side the Tweed, I shall omit saying any thing further of it.*

In 1244, St. Lewis, King of France, falling sick, vowed, should he ever recover, he would undertake another crusade. On the restoration of his health, he began to make preparations, which with settling some affairs of government, employed four years. When he was ready, he left the care of France to his mother, and set sail for Cyprus, attended by his queen, his three brothers, and most of the French knights, with whom he made a descent upon Egypt. His troops, which were transported in eighteen hundred ships, landed near Damietta, which was in a short time given up to them. Soon after receiving fresh succours from France, he found himself in the plains of Egypt, at the head

* Noble's Memoirs of the House of Cromwell.

head of sixty thousand men, who were the best soldiers in his kingdom ; great part of these were soon after consumed by the bad effects of riotous living, and nearly all the remainder were defeated by the Sultan at Massoura, where Robert of Artois, the brother of Lewis, was killed by the side of the king, who was taken prisoner, with his two brothers the Counts of Anjou and Poitiers, and all his nobility.

The Queen was left at Damietta, which the French still possessed. This place still held out and obliged the Sultan to make a treaty, by which that city was surrendered to him, in consideration of the King's freedom, and a thousand pieces of gold for the ransom of the other prisoners ; from thence Lewis went into Palestine, where he rested four years without any particular success. During his absence a Crusade was preached in France for the relief of the King. The Monk, who by the orders of the Queen Mother, was the first to promote it, collected a hundred thousand of the lower class of people, whom he called Shepherds, but they pillaged every place through which they passed, and committed such enormities, that they were obliged to be dispersed by force of arms, to which they fell an easy prey. The lamb was the ensign of these Shepherd-Crusaders.

The Queen Mother dying, Lewis returned to France, where he made preparations for a fresh expedition. On his return, he abrogated the custom of duelling, and instituted juridical trial

trial instead. Very contrary was this to the conduct of Richard I. of England ; who, on his return from Palestine, restored duels throughout the kingdom ; he not only made them trials for offences, but even enjoined his common men to engage in them in order to try their valour, and prove and augment their skill. Richard adored chivalry, and no knight scarcely ever exceeded him in military prowess.

Lewis at length set out once more for Judea ; but hoping to convert the King of Tunis to Christianity, he landed on the coast of Africa. The King of Tunis refused to embrace the religion of Lewis. Nothing could prove more unfortunate to St. Lewis than this expedition, for he was seized with an epidemical disorder, which had carried off numbers of his army ;—he saw one of his sons die, and another at the point of death, with this disorder, which, at last, killed the King ; but his son Philip the Hardy, recovered, and protected the remains of the French army against the Infidels. This was the father of that avaricious monster who destroyed the Templars for the sake of their riches. The bowels of St. Lewis were buried beneath the high altar of the church of Monreale. He was canonized after his death by Boniface VIII. and the 25th of August, the day on which he first went on board to set sail for Palestine, is consecrated to his memory. From a motive of acknowledgment and respect, the Prince of Antioch, only sixteen years old, quartered his arms with those of St. Lewis, who had made him a Knight.

O

Many

Many inferior Crusades had been undertaken by various princes and nobles of Europe, both before and after this, but none of any consequence in Palestine. Amongst other coats arising from the Crusades, are the following:—

✓ In the reign of Baldwin II. King of Jerusalem, Harding of England, son to the King of Denmark, landed at Joppa, on the 3d of July, with a stout band of soldiers, and relieved the Christians besieged therein. He then bore the arms of his father, which were gules, three Danish axes or; but the Berkleys who are descended from him, changed this coat for gules, a chevron ermine between ten crosses pattee, six and four, in memory of the achievement of their ancestor. The Berkleys of Spetchley, in Worcestershire, a catholic family, show this in their bearing,

One of the Berkley family shewed great assiduity in causing the truths of the Christian religion to be made known.—In 1397, 23d of Richard II. died John de Trevifa, a gentleman of an antient family (bearing gules a garbe, or) born at Crocadon, in Cornwall; a secular priest and vicar of Berkley. He translated the Policronicon, the 29th of Edward III. written by Ranulphus of Chester; and the old and new Testament, which he was commanded to do by his patron Lord Berkley, who had the Apocalypse in Latin and French, written on the walls and roof of his chapel at Berkley; which was quite perfect in 1622. He added to the Policronicon fifty of his own historical observations.

Queen's

Queen's College, in Cambridge, bears for one quarter, the cross of Jerusalem; as being founded by Queen Margaret, wife to King Henry VI. and daughter of René, Earl of Angiers, and titular King of Sicily and Jerusalem.

The taking of Jerusalem gave rise to the present arms of the duchy of Lorraine. Before the conquest of Jerusalem, the Duke bore a hart gules; but afterwards, three alerions upon a bend, which has remained ever since. This was occasioned by his shooting three of those birds from off the Tower of Jerusalem. Some say, however, that alerions were borne by him because the word A, L, E, R, I, O, N, was L, O, R, A, I, N, E, anagrammatized.

Many families changed their old coats of arms for new ones, on engaging in the Crusades. The family of Villiers, when they first came to England, bore sable, three cinquefoils argent. Sir Nicholas de Villiers attended Edward I. to the Holy Land, and there changed the above for five escallop shells or, on a cross of St. George. He was ancestor of Villiers Duke of Buckingham, and was lineally descended from the family of Villiers in Normandy.

One of the family of the Fitzgeralds having been to the Holy Land, caused his family to change their old bearings; for a saltire argent on a field gules, between twelve cross crosslets or.

This was the family of the present Hickman, Lord Windsor, who changed his name from Fitzgerald to Windsor, the place of his office and command.

Some people assign the origin of fusils being borne in arms to the Crusades, and that they were given to their bearers as a mark of infamy for cowardice. To imagine this true in some cases, though Mr. Porney thinks it wrong, cannot surely be very unreasonable: I pretend not to *contradict* any one;—far be it from me;—I only offer my reasons why I think so;—I write only to amuse, (to inform I scarce dare to hope) therefore will not attempt to be positive; the foundation of my opinion of fusils being occasionally dishonourable, arises from the following circumstance; at least I can find no better:—

At the meeting held at Vezelai, by Lewis le jeune, to raise a Crusade against Noureddin; the Queen, as I have lately mentioned, was determined to attend her husband to the Holy Land, notwithstanding the sad fate of the Princess of Austria, who was taken prisoner by the Turks; or of her grandfather, who had suffered in a former Crusade. Many ladies of the Court were induced by her example, to take part in the enterprise, though so entirely unsuitable to them. Mezerai, declares they mounted on horseback, armed and accoutred like amazons, and formed themselves into squadrons, which went under the name of Queen Eleanor's guard. They sent spindles and distaffs (the French

of

of which is *fusil*, from whence fusil,) to all the young men of their acquaintance and neighbourhood, who had not yet enrolled themselves amongst the crusaders: this amazonian behaviour had such an effect on the young men, that many through shame, were, against their inclination, driven to the war.

I think, however, there were other reasons for the bearing of fusils and lozenges, than that of cowardice. Perhaps they were given as the symbols of industry and application.

Is it probable they were given as the proper stigma of cowardice to the famous Hubert de Burgh, Lord Chief Justiciary, and Earl of Kent, in 1227, who bore gules seven lozenges vaire, three, three, and one?

The Montacutes, now Montagues, bore argent three fusils conjoined in fess gules;—had these been given as the marks of cowardice, it is probable the Heralds would not have fixed upon those colours which expressed *boldness* and *courage*, as *argent* and *gules* do in the allegorical sense of Heraldry.*

A family of the name of Johnson, bears the fusils, and has done so for some time.—The arms belonging to it are to be seen in the south window of the chancel of the church of Cubington,

in

* The Montacutes, now Montagues, take their name from a pointed rock in Somersetshire.—*Monto acuto.*

in Warwickshire,* painted azure five lozenges in fess, between three lions' heads erased gules. The following lines are placed under them :

Who lyest here—wouldst thou wonder?
 Lo ! my name is written under.
 What I was wouldst thou know?
 Flesh is frail and I was soe.
 Who almighty is yet may
 Remove to Heaven this lump of clay.

Edmund Johnson, Obiit, Feb. 3, 1623.

No traces of cowardice are there in these arms ; on the contrary, the lions' heads are by far too noble a bearing to admit of cowardice being suspected ; besides, azure when compounded with gules, is expressive of readiness for action.

✓ Henry Lord Dawbeny, created Earl of Bridgwater, the 30th of Henry VIII. bore gules four lozenges in fess argent. In this coat they are expressive of envy or emulation, which never yet could shake hands with cowardice.

Amongst other arms which arose from the Crusades, were those of Baldwin, of Cologne, who, before the event of the Holy War, bore paly of six, argent and gules ; but on being made standard bearer to the crusaders, he took a gonfannon of three penons gules fringed or ; which was the ensign of the Church.

* Gentleman's Magazine.

The

The arms of Cologne itself arose from a curious circumstance; for as it can shew three monuments of three of the Kings or Princes who offered to Christ, it bears argent on a chief gules, three crowns or.

3

Raymond Count of Thoulouse, on his being made Prince of Antioch, left his former bearing of gules a ram argent, armed or; and assumed a crois clechée and pometteé or. This Raymond was one of Tassilo's favorite heroes; he speaks very highly of him in various places.—

“ Now all the horse were spent in order led ;
 “ Next came the foot, and Raymond at their head,
 “ Thoulouse he governs, and collects his train
 “ Between the Pyreneans, and the main.
 “ Four thousand arm'd in proof, well us'd to bear
 “ Th' inclement seafon, and the toils of war ;
 “ A band approv'd in every battle try'd,
 “ Nor coald the band, an abler leader guide.”

Again, when speaking of Godfrey, he says,—

“ Raymond alone with him the praise can share
 “ Of wisdom, in the cool debates of war.”

Of his temper and disposition he thus speaks :—

“ Raymond, a lover of the laws severe
 “ Of antient times, exults his speech to hear,
 “ While

“ While thus (he cries) a ruler holds the sway,
 “ With reverence due the subjects will obey.
 “ In government what discipline is found,
 “ Where pardons more than punishments abound;
 “ Ev'n clemency destructive must appear,
 “ And kingdoms fall unless maintain'd by fear.

“ Raymond is he; in every conduct sage,
 “ Mature in wisdom, and experienc'd age.
 “ None better warlike stratagems can frame
 “ Of all the Gallic or the Latian name.”

Lastly:—

“ Sage Raymond then ascends the lofty tower,
 “ The mighty standard in his hand he bore;
 “ Then full in view to either host display'd,
 “ The cross triumphant to the winds he spread.”


 The arms of the dutchy of Milan are said to be taken from the Crusades.—They are, argent, a serpent vairy in pale azure, crowned or, vorant an infant issuing gules. Otho, first Viscount of Milan, going to the Holy Land with Godfrey of Bouillon, defeated, and slew in a single combat, the great giant Volux, a man of an extraordinary stature and strength, who had challenged the bravest of the Christian army. The Viscount having killed him, took away his armour and helmet, the crest whereof was a serpent swallowing an infant.

Wearied

Wearied out with the troubles and continual bad success of the Crusades in Palestine, the European Princes suffered their zeal to cool, and were no longer anxious to make Asia the theatre of their exploits. The quantity of European blood which had been shed, was sufficient to extinguish the flame of superstition and adventure, which had burnt so rapidly and so long; at least it was enough to damp and restrain its fury.

The Christians found it much safer to encounter the arms of the Infidels in Hungary and the other dominions of the Eastern Emperors. Since the knights of St. John had been driven from Jerusalem, the Crusaders found it impossible to act there any longer; their past successes had originated more from the conduct and courage of the Templars and Hospitallers, than from themselves.

From these European wars also arose many of the coats of our English nobility and gentry.

The paternal arms of Grenville, Lord Lansdown, upon the breast of the Roman eagle, were borne in that manner on account of one of these Hungarian enterprizes. Charles Grenville, second Baron of Lansdown, and thirty-first of Grenville, serving during his father's life time in Hungary against the Turks, was created Count of the Holy Roman Empire, and permitted to wear his arms on the Imperial eagle.

P

A Sir

A Sir Thomas Arundel greatly signalized himself by his valour in these wars, and took the banner of the Ottomans at Gran ; for this he was created Count of the Holy Roman Empire, by Rodolph II. 1592. This title was not limited to himself or his male descendants, but given to his family and their descendants (with all the privileges of the title) for ever, whether they were male or female. On his return to England, a dispute arose amongst the peers of this realm, whether such a dignity given by a foreign prince, should be allowed here, as to place and precedence, or any other privilege ; it was voted in the negative ; upon which King James I. in the third year of his reign in England, wishing to countenance the signal merit of Sir Thomas Arundel, created him Baron of Wardour. He bears diamond six swallows, three, two, and one, pearl, from *birondelle*, a swallow.

In vain did the Christian princes attempt to succour the emperors of the East. Though a few heroes* performed great and extraordinary feats of valour, a few could not conquer the Ottoman forces, who, with irresistible fury, poured into the territories of Constantinople, and wrested it from the Christian powers ; and the Grecian Emperor Constantine, in 1453, J. C. and of the Hegira, 857.† During the winter of 1459, the Sultan

* The anecdotes I have just mentioned of Lansdown and Arundel, belong to a much later period than the conquest of Constantinople.

† The following account is taken from A. Hawkins's Translation of the Abbot Mignot's History of the Ottoman Empire, and from the translator's notes.

Sultan prepared a considerable armament, with which he intended to make new conquests in Asia, as he had in Europe. David Commene, or Comnenus, was become Emperor of Trebizond, having taken both crown and life from its lawful master, of whom he was the uncle, the guardian, and the subject. The city of Trebizond, situated at the eastern extremity of the Black Sea, and remarkable for a fine port and extensive commerce, had served as a retreat to the Connenes, in 1204, when those princes were driven from Constantinople. They had saved from the wreck of their empire, Cappadocia, Paphlagonia, and some neighbouring territories; and they gave this petty state the vain title of, Empire of Trebizond, which their family preserved for more than two hundred and fifty years, though diminished by the conquests of the Persian princes. At length the arms of Mahomet II. destroyed also this remnant of Grecian greatness. In 1782, and perhaps now, a descendant of this illustrious family is still living; and there is not a house in Europe which can boast an origin more elevated:—this is, Demetrius Commene, a captain of cavalry in the service of France. He whose ancestors wore the purple, sat on the throne of the Cæfars, commanded the East, and marched, surrounded by a numerous guard, consoled himself for the loss of a sceptre by this motto, which we read around two eagles that form his arms: *fama manet, fortuna periit*. Of all this greatness, nothing is left him but the name and honour of his family. Reduced to the state of a private gentleman, he has chosen a new country

and devotes himself to its service. It is singular to see at the head of a troop, formed of a small number of soldiers, one of the family of Vespasian, and the descendant of a house which counts eighteen Emperors ; viz. six of Constantinople, ten of Trebizond, and two of Heracleus-Pontus ; eighteen Kings of Colchis, and eight of the nation of Lazi.

In all the Ottoman army, the Christians found no enemy so hard to overcome as the Janissaries, whose origin was this :—

Amurath I. commanded that, of all the prisoners that were made, the fifth part should be his : that, these having embraced Islamism, should be formed into a body of troops. As Amurath wished to give this corps of infantry the renown of great valour, he resolved to consecrate it by religion. After having selected a considerable number, he fixed upon ten thousand of them, which he meant to be the standard number, but which has since been augmented, and sent them to a famous Dervis, called Sheykh Hagi Bektafh, who was celebrated for his piety and holy life, and desired he would give them a banner and a name, and pray for their success. The Dervis assuming a solemn tone and manner, said, “ Be their name Yengicheri, (or Janissaries, which signifies, new soldiers,) may their faces be always bright, their hands victorious, and their swords keen ; may their spears hang over the heads of their enemies, and wherever they go, may they return with white faces ; *i. e.* good fortune.” — He then

then took the sleeve of his garment and placed it on the head of the foremost Janissary ; bidding them take that for a banner. Since that time their cap has retained the form of a sleeve ; and the device on their banner, has been a maunch. Though their number was only ten, it soon was augmented to forty, thousand, and has been increasing since. They take place of all others of the Turkish soldiery. Their chief, or general, is denominated an Aga.

Amongst others who bore arms from the Crusades, the illustrious and antient house of Percy can, I imagine, in some of its quarters shew an example. The first of the name and family in England, died near Jerusalem in the first Crusade.

In Lower Normandy, are three places, all bearing the name of Percy ; the family of the Duke of Northumberland took their name from thence ; one of this house came over into England with the Duke of Normandy, in 1066 ; this was William de Percy, the fifth in descent from Galfred, or Gelfrey de Percy, the son of Mainfred ; as he assisted in the conquest of England, the Conqueror bestowed on him the large possessions, in York-shire, of Emma de Porte, whose father was a great Saxon Lord, who had been slain at the battle of Hastings, fighting under Harold. The generous heart of William de Percy could not bear to deprive the unfortunate Emma of her paternal inheritance, he was therefore determined that she should at least share

it

it with him, and that her heirs should have the same chance they ever would have had, of her fortune ; he therefore sought her hand in marriage, and obtained it.

“ The Conqueror,” says Lord Lyttelton, “ at first encouraged inter-marriages between the Normans and the English, and seemed to wish to make them one people. Though he did this at first from a shew of Justice, yet he confiscated the estates of all the English who had fought at the battle of Hastings, and gave them to the Normans, and other foreigners in his service ; for he had made a promise to all the chiefs in his army, that he would, if victorious, reward their services in this war, with lands and honours in England.” This William de Percy it was that died at Montjoy, near Jerufalem, during the first Crusade ; he left a daughter, Agnes de Percy, who was the sole heiress of his house ; she married Josceline de Louvaine, son of Jeoffry de Barbatus, Duke of Brabant, and brother to Queen Adeliza, wife of Henry I.

X On the marriage of Josceline with Agnes, he took by express stipulation, the name of Percy, that he might preserve the name of the house ; and he quartered his arms, which were or, a lion rampant azure, with hers, which were azure five fusils in fess or. This shield, with its quarters, seems to prove three points which I have lately tried to shew :—First, that arms were heraldic

ditary before the Crusades ; for Agnes bore those of *her* house, and Josceline those of the dutchy of Brabant, which *must* have come to him from his father.—Secondly, that quarterings were in use before the time of Henry II.—And thirdly, that fusils were not always (though I think they were sometimes) given as a mark of cowardice, because the father of Agnes died in the first Crusade ; they therefore could not have been given him on that account, and to whom else could they ?

Josceline having taken the name of Percy, became the ancestor of the Percys, Earls of Northumberland. The mother to the first Earl of Northumberland, was daughter to Henry, Earl of Lancaster, whose father, Edmund, was second son of Henry III. King of England ; he was also lineally descended from Charlemagne, and the ancient Kings of France, by Josceline de Louvaine. His son, Lord Richard de Percy, was one of the twenty-six Barons chosen to see the Magna Charta duly observed. Sir Henry Percy, *alias* Hotspur, was slain at the battle of Shrewsbury, by Henry Prince of Wales, afterwards Henry V. Shakespeare, in his play of Henry IV. makes the King thus speak his eulogium :—

“ —————Thou makest me sin
 “ In envy that my Lord Northumberland
 “ Should be the father of so blest a son ;
 “ A son who is the theme of honour’s tongue :
 “ Amongst a grove, the very straitest plant.”

“ Who

“ Who is sweet fortune’s minion, and her pride.
 “ ——————Oh that it could be proved
 “ That some night-tripping Fairy had exchang’d
 “ In cradle cloaths, our children where they lay,
 “ And called mine Percy, his Plantagenet !

His son, Henry Percy, and Elizabeth, daughter of the Earl of March, were exiled into Scotland, after the death of his father and grandfather, in the time of Henry IV. but in the reign of Henry V. Joan, Countess of Westmorland, whose daughter Allanor he had married, obtained the King’s grace for him, and permission to return into England. He regained the county, and was second Earl, of Northumberland.

The father of Hotspur had married Maud, daughter of Thomas Lucy; heiress and sister of Anthony, Lord Lucy, Baron of Cockermouth; and widow of Gilbert Humphreville, Earl of Angus. Maud, thinking she should have no issue, gave to Henry, her husband, the castle and honour of Cocker-mouth, on condition that his issue should quarter the arms of the Lucys, which were gules three pikes (in Latin *lucii*) hauriant argent; and for this purpose she levied a fine in the court of King Richard II. The crest of the Percys, is a lion statant argent. Sometimes they bore a crescent, as several things prove; amongst which, the following lines in the battle of Otterburn speak of it:—

“ The

“ The blodye harte in the Dowglasse armes,
 “ Hys standard stood on high,
 “ That every man might full well knowe,
 “ By syde stode starres thre.
 “ The whyte lyon on the ynglisch parte,
 “ Forsooth as I you sayne ;
 “ The *Luceth* and the cressawnts bothe,
 “ The Skotts faught them agayne.”

These lines also from “ the rising in the North Countrie” speak of the same:—

“ Earl Percie there his ancyent spred,
 “ The halfe moone shining all so faire ;
 “ And thou oh Earle of Northumberland,
 “ Now rayse thy halfe moone upon hye,
 “ But the dun bulle is fled and gone,
 “ And the half moon vanished awaye.
 “ The Earls, though they were brave and bolde,
 “ Against soe many could not stay.”

From various circumstances I am sometimes led to imagine that this crescent came originally from the Lucys; because there was a family of the name of Lucy, which bore for arms, azure a crescent argent;—and here it is, that I think the Percys shew marks of the Crusades;—for it is not improbable that, if they did not take this from the Lucys, they had it from some action in the Crusades;—a crescent being the device of Saladin;

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but

but for the origin of this crescent, I will quote the words of Dr. Percy, from his Reliques of Antient Poetry :—

“ In an ancient pedigree in verse finely illuminated on a roll of vellum, and written in the reign of Henry VII. (in possession of the family) we have this fabulous account given of its origin. The author begins by accounting for the name of Gernon, or Algernon, often borne by the Percys, who he says were

“ Gernons fyft named of Brutys bloude of Troy,
 “ Which valliantly syghtynge in the lande of Persè,*
 “ At pointe terrible ayance the miscreants on nyght,
 “ An hevynly mystery was schewyd hym, old
 “ Bookes rehearse.

“ In hys scheild did schyne a mone versyng her lyght,
 “ Which to all coste gave a perfytte syghte,
 “ To vaynquys hys enmys, and to deth them perfue,
 “ And therefore the Persè† the cressant dothe renew.”

This is by far too fabulous to gain a moment’s credit; it is pity this poet (to make the arms of the Percys more antient,) did not forget that the son of the Duke of Brabant brought the lion into the arms, and say it was taken from Brutys too.—He need

* This word Persè, Dr. Percy translates “ Persia ;—and the word Persè,† as Percies.—Notwithstanding this translation, it has very much the appearance of being meant for Persians. The King of Persia bears the rising sun on the back of a lion, and a crescent.

need only have changed the position, which is but a trifle to make a family more antient. He might have made it allied to Spencer's famous Britomartis, who bore the arms of Brutus.

At last as through an open plaine they yode
 They spide a knighting that towards them pricked fayre ;
 And him beside an aged squire there rode
 That seem'd to crouch under his shielde tre square,
 As if that age bid him that burden spare,
 And yield it those that could it stouter wield.
 He them espying gan himselfe prepare,
 And on his arm address his goodly shield
 That bore a *lion passant* in a golden field.

Unfortunately the lion of Josceline de Louvaine was a *rampant* lion.—

But all this is little to the purpose ;—the noble house of Percy has no occasion for *fabulous* accounts to add greatness or antiquity to its origin or name. In every account we meet with of this family, without our listening,—

“ Whilſt dulneſſ tells
 “ The lying legend of her murky cells ;
 “ Or ſtrangely mingles in her phrase uncouth,
 “ Disgufing lies, with unimportant truth ;
 “ Or hiſt'ry ſinks, by hypocrites depreft
 “ In the coarse habit of the cloiſter veſt,” — HAYLEY.

is comprised a series of actions too great and illustrious to need a false pedigree; and their renown has always shone with a ray too clear and resplendent to require the assistance of borrowed splendor. Dr. Percy says that, as the house of Northumberland had antiquitely three minstrels attending on them in their castles in Yorkshire, so they still retain three in their service in Northumberland, who wear the badge of the family, a silver crescent on the right arm, and are thus distributed; viz. one for the barony of Prudhoe, and two for the barony of Rothbury. These attend the court-leets, and fairs, held for their lord, and pay their annual suit and service at Alnwick Castle.



There is an example of very ancient arms taken from a circumstance which happened long before the Crusades, in the shield of Sir Hugh Williams, of Nant, in Carnarvonshire, who bears gules, a chevron ermine between three Saxons' heads proper, which was assumed by one of his ancestors on account of his having made three Saxon princes prisoners in the wars of the Welch and Saxons.



John Hacket, Bishop of Lichfield and Coventry, in his life of Bishop Williams, speaks in the following encomiastic but outré manner of the Williams' family:—" Among the champions of greatest note and valour, that did the best feats of chivalry against the Saxons, was a gallant commander, the top of the house of Williams, which is preserved in memory to this day.—*De tree*

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pen Saix. Their pedigree grows up to the Princes of North Wales, in Stephen's days, as it is deduced by authentic records by Evan Lloyd, of Egloyvach, in Denbighshire; and Jacob Chaloner, of London, Gent. The same doth demonstrate, that Williams of Cogwillanne, continued his arms without interruption or alteration from Edneuct Vychan, Lord Steward of Wales, 1240, and of Henry III. his reign, anno 25. When one of his lineage was advanced to be Lord Keeper of the Great Seal, he had engraven on a silver standish as I have seen:—

“ Qui sublime fori potuit condescendere tignum
“ Par fuit hunc capitum robur habere trium.”

The family of Sir Brian Tunstal, who was slain at the battle of Flodden Field in 1513, bore arms before the Crusades. Their arms are sable, three combs argent, which arose from the first of the name and family in England, being barber to William the Conqueror. The son of Sir Brian was Cuthbert, who was twenty-eight years Bishop of Durham, and who was amongst the wisest, best, and most learned men of the age. All the descendants of Sir Brian are Roman Catholics of great property, seated at Wycliff, near the Tees.

V

I mentioned Keith to have taken arms before the Crusades; the origin of which were, as follows:—

One Robert, a chieftain among the Catti, with his followers, having joined Malcolm II. King of Scotland, at the battle of Panbridge,

Panbridge, in 1006,* was very instrumental in gaining a victory over the Danes, where Camus their general was killed by the hand of Robert, which Malcolm perceiving, dipped his finger in Camus's blood, and drew strokes with it along the top of Robert's shield; since which, the family of Keith have borne the following arms; argent a chief paly of eight, argent and gules.

Circumstances similar to this gave rise to two other coats. Those of Hardde, a Welshman, and of Catalonia, in Spain.—

Lewelyn ap Ynyr ap Howel ap Morriddig ap Sande Hardde, by his valour in battle, obtained from his Prince Gryffid ap Madoc, Lord of Dinas Bran, a bearing, which was paly of eight, or and gules. While he was talking to his Prince, after the battle in which he had shown his courage, with his left hand smeared with blood, he accidentally drew it across his sword, and left on it the marks of his four fingers, which the Prince observing, ordered him to bear ever after on his shield.

The arms of Catalonia are, or, four pallets gules. The whole of the following extract, I hope, will not be displeasing to those who have not read Swinburn's Travels into Spain.—

The

* Mr. Pennant dates the death of Camus in 994.—In another place mentions the victory of Keith as being in 1010, and calls it the battle of Barry in Angus.

The accounts of the original inhabitants of Catalonia, and of the foundation of Barcelona, are with the rest of the early history of Spain, involved in such a cloud of fables, that nothing satisfactory relative to those dark ages can be discovered. The Massilians appear to have carried on a great trade, and to have been much connected with these provinces. Hamilcar Barcas is said to have founded Barcino, now Barcelona; but the Carthaginians did not long keep possession of it, for we find their boundaries fixed at the Ebro, so early as the end of the first Punic war: after the fall of the Carthaginian commonwealth, the Romans turned their whole attention towards Tarraco, and neglected Barcino, though they made it a colony by the name of Faventia. In the fifth century, the Barbarians of the north of Europe, having pushed their conquests as far as this Peninsula, divided it amongst the different nations that composed their victorious armies. Catalonia fell to the lot of the Goths, under Ataulph, in 414. It remained under their dominion to the year 714, when it was forced to submit to the yoke of the Saracens, who, under the command of Abdallah Cis, made themselves masters of all the coast as far as the Pyrenees. Taragona being now no better than a heap of ruins, Barcelona became imperceptibly the capitol of the province. Lewis, the debonair son of Charlemagne, took it from the Moors in 800. From that period the emperors, kings of France, governed Catalonia by appointing counts or vicegerents, removeable at pleasure, till the government was rendered hereditary in the family of Wifred the Hairy. Whether this

happened

happened by a concession of Charles the Bald, or by usurpation, remains a doubt among the learned. It continued in his posterity for many generations. This Prince having been grievously wounded in a battle against the Normans, received a visit from the Emperor, who dipping his finger in the blood that trickled from the wound, drew four lines down the gilt shield of Wifred, saying, “ Earl be these thy armorial ensigns :”—four pallets gules on a field or, therefore remained from that time the arms of Catalonia, and afterwards of Arragon. Their son, Alphonso, succeeded to that crown in 1162, when Raymond V. married Petronilla, the only daughter and heiress of Ramiro II. King of Arragon. The male heirs of Arragon failing in Martin, the cortes or states elected Ferdinand of Castile, whose grandson, Ferdinand the Catholic, by his marriage with Isabella, heiress of Castile, and by the conquest of Grenada, united all the Spanish kingdoms into one formidable, compact monarchy, which devolved upon the house of Austria, in the person of his grandson Charles.

The expulsion of the Moors and the conquest of Granada by Ferdinand, was the reason why Catherine of Arragon bore three pomegranates on a shield surmounted by a crown, which was the badge of Granada.—She was the daughter of Ferdinand.

From this conquest of Granada arises the arms of the English family of the name of Guldeford. One of this house went into

into Spain, in 1509, and engaged himself, under Ferdinand and Isabella, in their wars against the Moors, and behaved himself with such exemplary resolution, that on the reduction of Granada, King Ferdinand not only knighted him, but added the arms of that regained province to his paternal coat.

The arms of Granada are in reality, argent a pomegranate, the shell open, grained gules, stalked and leaved proper.

I will here take the opportunity of mentioning two or three Spanish and Portuguese bearings, before I return to the Crusadial subjects :—

Toledo bears its present armorial ensign on account of the King of Spain being crowned there, as the chief city of the empire.

The kingdom of Portugal bears, argent five escutcheons azure, placed crosswise; each charged with as many bezants* of the first, placed in saltire, and pointed sable. The shield, bordered gules, charged with seven towers or; three in chief, and two in each flanch. The crest a crown of the last.

Portugal became a kingdom about the middle of the twelfth century. Henry of Burgundy, third son of Henry, and grand-

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son

* Bezants were first coined by the western Emperors, of two sorts, both of which were current in England.—Chaucer makes the gold bezantine equal to a ducat; the silver one was generally computed at two shillings.

son of Robert Duke of Burgundy, who was younger brother of Henry I. King of France, went into Spain, about 1087, with other Princes, to conduct an army sent by Philip I. King of France, to the assistance of Alphonso VI. King of Castile, against the Moors, where he behaved in so gallant a manner that Alphonso bestowed his natural daughter upon him with the title of earl or count, and the sovereignty of several counties.

The most singular combat that Chivalry can produce was fought in Alphonso's reign.—



Pope Urban II. and Alphonso wished to establish the Romish missal. A dispute arose whether this Romish one, or the Musarabic, contained a form of worship most agreeable to the Deity. The Spaniards contended for the ritual of their ancestors; the Popes urged them to receive that to which they had given their infallible sanction. The nobles proposed to decide the controversy by the sword. The King approved this method of decision. Two knights in complete armour entered the list. John Ruys de Matanca, the champion of the Musarabic liturgy, was victorious; but the Queen and Archbishop of Toledo, who favoured the other form, insisted on having the matter submitted to another trial, and had interest enough to prevail in a request inconsistent with the laws of combat, which being considered as an appeal to God, the decision ought to have been acquiesced in as final.—A great fire was kindled—a copy of each liturgy was cast into

into the flames. It was agreed that the book which stood this proof, and remained untouched, should be received by all the churches of Spain. The Musarabic liturgy triumphed likewise in this trial, and if we may believe Rodrigo de Toledo, remained unhurt in the fire, while the other was reduced to ashes. Yet, by the interest of the Queen and Archbishop, the Musarabic liturgy was only used in particular churches.*

The Musarabic missal was composed by St. Isidore, for the Gothic churches, after their conversion from Arianism to the Catholic faith, &c. Though the Court introduced the Roman missal, it was so far influenced by the lenity and good sense of Cardinal Ximenes, that it indulged the nobles and clergy of Toledo with their own missal; but by degrees this was neglected and almost forgotten, insomuch (says Townshend in his journey through Spain) that there was no one in the church but myself and the officiating priest. Curiosity had led him to enter one of the churches where this missal was used.

Alphonso was much renowned for the conquest of Lisbon and his victories against the Moors, as well as the death of five kings. His grandson it was who founded the kingdom of Portugal, and was the first king thereof. The five escutcheons in the arms of Portugal, were those of the five kings his grandson Alphonso conquered; and who bore them as his own device.

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Henry

* Dr. Robertson's History of Charles V.

Henry, who had married his daughter, died in the year 1112, leaving his dominions to his son Alphonso. The crown continued in his legitimate line, during the reign of eight princes, when it failed in the person of Ferdinand I. Ferdinand dying, the Portuguese elected John, the natural son of Pedro I. in whose family it remained during seven reigns, and ended in Cardinal Henry XVII. King of Portugal. Philip II. of Spain, pretending to be nearest in descent, seized the kingdom, and made it part of his Spanish monarchy. It was detained by him and his two successors from the Duke of Braganza, the lawful heir. Philip II. and his son Philip III. enjoyed it peacefully; but in the year 1640, under the reign of Philip IV. the Portuguese no longer able, or willing, to submit to the tyrannical sovereignty of the Spaniards, threw off that intolerable yoke, and crowned John Duke of Braganza; he was John IV. surnamed the Fortunate. This enterprize was brought about by the assistance of some French forces sent into this country. This wonderful revolution was effected by the death of only two persons, and though the whole design was known to above three hundred persons at once, and the plot of a twelve month, nothing ever transpired.

The above-mentioned Philip II. caused an historical abridgement of all the noble families in Spain, to be composed, that he might know their increase, rise, or declension; and at what time, and in what services they had acquired the titles and privileges

leges they enjoyed. A knowledge which enabled him to recompence the descendants according to the merit of their ancestors. Having understood by this nobilliary, that the kings of Castile made the Marquises de Moya, dine at their table on St. Lucy's day, the 13th of December, and the Counts de Salines on the Epiphany, for the great services these families had done the State, in the year 1593; he restored this pre-eminence to them, which time had abolished; and sent solemnly to the Marquis de Moya, the golden cup in which he had drank on that day; that he might punctually observe what the kings, his predecessors, had done. Seldom, however, was it that Philip attempted to do a just action, or reward any merit except literary; though the author,* from whom this anecdote was taken, could venture to speak in high terms of him—

“ Though nature wept with desolated Spain
 “ In tears of blood, the Second Philip's reign ;
 “ Though such deep sins deform'd his fullen mind,
 “ As merit execration from mankind :
 “ A mighty empire, by his crimes undone ;
 “ A people massacred ; a murdered son :
 “ Tho' Heav'n's displeasure, stopt his parting breath,
 “ To bear long loathsome pangs of hideous death ;
 “ Flattery can still the ruffian's praise repeat,
 “ And call this waister of the earth discreet :
 “ Still can Herara mourning o'er his urn,
 “ His dying pangs to blissful rapture turn ;

“ And

* Antonio Herara's History of Spain.

“ And paint the king, from earth by curses driven,

“ A Saint accepted, by approving Heaven.

HAYLEY's Essay on History.



The arms of Gibraltar were given that place by Henry IV. King of Castile and Leon ; when he took it from the Mahometans, he added it to his royal titles, and gave it the following arms ;—a castle gules, a key pendant to the gate or, being the key of the Mediterranean.



Before I return to my subject I shall relate, in the words of M. de Florian, the origin of the chains in the shield gules of Navarre ; added to it by Sancho VIII. surnamed the Strong. This was at the battle of Toloza. “ The third day, July the 16th, in the year 1212, the army began the attack, divided into three bodies, each commanded by a King. Alphonso and his Castilians were in the centre, with the Knights of St. James and Calatrava, an order newly instituted. Roderic, Archbishop of Toledo, the witness and historian of this memorable day, was by the side of the King, preceded by a large cross, the banner of the army. Sancho, and his troops of Navarre, formed the right wing ; Peter, and his Aragones, the left ; the French Crusaders, reduced to a small number by the desertion of their comrades, who were unable to support the extreme heat of the climate, marched at the head of the troops, under the conduct of Arnold, Archbishop of Narbone, and Thibaut Blazon. In this order the Christians descended the valley, which devideed them from the enemy.

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The Moors, without any order, agreeably to their ancient custom, poured from all sides their innumerable troops. A hundred thousand of the most excellent cavalry constituted their principal force. The remainder was a rude multitude, half armed, and ill disciplined. Mahomet, placed on an eminence, from whence he commanded the whole of his army, was surrounded by a palisade, formed of iron chains, and guarded by a detachment of his dismounted cavalry. In the midst of this inclosure, with the koran in one hand, and his sabre in the other ; he was visible to all his troops ; and his bravest squadrons, on all sides, surrounded the hill. To this eminence the Castilians directed their principal efforts. They at first repelled the Moors, but driven back in their turn, they retreated in disorder, and began to turn their backs. Alphonso, running on all sides to rally them, said to the Archbishop of Toledo, who accompanied him every where, preceded by the great crofs, “ It is here, Archbishop, that we must die.” “ No sir,” answered the prelate, “ we must here live and conquer.” At this moment the brave monk, who bore the crofs, plunged with it into the midst of the Moors. The King and the Archbishop followed him. The Castillians rushed forward to preserve their standard and their Prince. The Kings of Arragon and Navarre, already conquerors in their wings, came to unite their force against this hill. The Moors are every where attacked. They stand their ground, and the Christians press closer upon them. The troops of Arragon, Navarre, and Castile mutually endeavour

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to surpass each other. The brave King of Navarre turned the fortune of the day. He arrived at the inclosure, broke down the chains by which the Moorish King was defended, and Mahomet fled. His warriors, seeing him no more, lost their courage and their hopes. Every thing gives way, and retreats before the Christians. Thousands of Mussulmen sink under their blows, and the Archbishop of Toledo, with the other prelates, surround the victorious Kings, singing *Te Deum* in the field of battle. Thus was won that famous battle of Toloza." Although this more properly belongs to France, I have put it with the Spanish coats, as the origin was in a Spanish battle.

The misery of the Christians in the Holy Land, not only gave rise to the Crusades, but occasioned the foundation of several orders of knighthood; the most remarkable and illustrious of which were the Templars, and the present Knights of Malta, which have only altered their name, from Knights of Rhodes, and St. John of Jerusalem, on their change of place. Nothing could equal the signal virtue and valour of these military orders; frequently when the Crusaders were dismayed and overcome, these knights renovated their courage, inspired them with unusual ardour, and recovered the victory. The enthusiastic heroism of the Crusaders, was of little avail, unaided by these fraternities; they could perform few feats, and gain few acquisitions, where they were not assisted by a Templar, or Knight of St. John.

I know

I know not whether the following accounts of them, as extracted from the authors of the times, will prove either interesting or acceptable to my readers; but I hope they will not feel displeased at the tribute of defence I render to an order, whose grand design was to protect our faith (of the past time) from the insults of Barbarians, and shield our ancestors from the rage of Infidelity. Various societies have been formed amongst mankind, by various people, and from various designs. A similarity of sentiment, an association of ideas, a peculiar turn of thought, has frequently conduced to an association of those beings who discovered it in each other. Many from friendship and the love of sociality, have united in a fraternity: again, from penitential reasons and religious motives, have men in departed, and even the present, ages, formed singular Societies; whilst others, from a far nobler and more extended motive, became as one. Superior to selfish or partial inducements, animated by courage, and warmed by liberality, have they united in one band to serve their country and defend their people. Surely no association, formed on these principles, could be justly denominated obnoxious to mankind, or come under the title of scandalous or base. Indeed, frequent instances occur in the history of states, where the last species of fraternity has proved a check to external predators, and internal tyrants. In despotic governments, had not these defences of the people, by their resolute manners, proved a restraint upon the *administrative sovereigns*, freedom would have been even more trampled on than it

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has been, and law and justice buried in the ruin. Into every society some individuals deserving of censure have intruded. Misapprehension of their institutes, and ignorance of their primary motives, have drawn busy triflers to associate therein; who, meeting nothing congenial to their folly, or nutritive to their malice, have abandoned their brethren; and for interest, betrayed, in part, secrets they never understood, and made accusations the entire result of falsehood and malignity. Even into some assemblies *spies* have intruded, where conscious of seeing nothing worth repeating to their employers, have been obliged to invent circumstances to feed their ears, or swear to inventions false and iniquitous as the savages that formed them. Now misrepresenting, now distorting speeches, now mutilating sentences, and forcing in words, unthought of, unmeant, and totally foreign to the ideas of the unsuspecting brothers. Hence have trials succeeded, innocence been condemned, lives been sacrificed, and families ruined, to glut the malice, or satisfy the revenge of the diabolical instigators. The ensuing instance justifies my pen, for by such contrivances and by such mistakes, fell the Templars. A despotic monarch, a corrupted court, worked their overthrow; and the faults of the government were imputed to the order. With what bitter regret, if sensible of human passions, must the spirit of Philip look back on his acts of mortality, and review a long catalogue of craft, avarice, falsehood, and cruelty. How mournful is the reflection, when we consider how many monarchs have perverted the ends, and overthrown the designs for which they were sent us.—Designed to be

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the guardians of the laws, protectors of their country, and fathers of their people—Intended to diffuse happiness, and increase the welfare of their subject family,—they have acted in opposition to duty, morality, and humanity itself. If into societies “*some false brethren have crept unawares,*” some persons intruded worthy of censure, and have spread an evil report, should the whole society be obnoxious to scandal? The fault of an individual *can* reflect no dishonour on the community in general. Be it hoped no breast shall be found so ungenerous as to harbour an ill opinion of any, or a whole fraternity, whose fundamental rules were not in opposition to morality, reason, or religion, because some of the members have rendered themselves ridiculous or detestible, by their own folly or misapprehension. To the unfortunate *Templars* I have been and am now alluding.—The *Maltese* have been a happier order, *they* need no advocate to plead *their* cause. It was the Templars who were persecuted, and would to Heaven I were inspired with the skill, the eloquence, of an *Erfkine*, to remove some of that weight of obloquy which sinks them now into contempt and detestation; would I could draw from the bosom of my readers, one sigh of commiseration, one, “alas, my brother”! It is true, they no longer exist, and that our present opinions of their former merit, can never influence their future state;—still other departed beings have found defenders;—a Mary Stuart,—a Richard,—and a Becket; and shall we give to them what we deny to these? The generous Templars confined not their benevolence within the narrow limits of family or national connection. Christianity

and misfortune were the only cements which attached them to any ;—they regarded themselves as the friends and brethren of every christian ;—but these unfortunate men, whose society was formed on a plan of universal benevolence, who were the friends of the people, were lost for the want of benevolence in others. *For* a brother Christian would they spill their blood—*By* their brother Christians was it spilt ! and the very men they would have died to succour, doomed them to destruction. Their sun arose in glory ;—when it arrived at its meridian, it spread its rays to the illumination of all Europe ;—yet how soon it sunk ;—how soon was it obscured in the *blackness of darkness* ! but its setting was not seen,—in the highest of its splendour a cloud overcast it, and sinking behind that cloud, it was lost in a moment for ever and for ever.



The number of the Templars was at first only nine; seven of whose names are not known; and Hugo de Pagannes, or Payennes, and Geoffry de St. Aldemaro, who is frequently called Gui-fred de St. Amor. In the year 1117 or 1119, they went as Pilgrims to the Holy Land, when Baldwin II. was King. When they arrived at Jerusalem, they were much shocked at the terrible distrefs of its Christian inhabitants; as they pitied, they wished to relieve; they therefore determined to engage themselves, by oaths of the most solemn nature, to protect and succour the helpless and distressed. They applied to King Baldwin for permission to form themselves into a fraternity, and dwell in

Jerusalem;

Jerusalem; Baldwin approved their petition, but wishing them to have the sanction of the Apostolic See, he sent Hugo de Pagannes to Honorius II. to request him to preach a Crusade, and to form these gentlemen into an order. Pope Honorius granted these requests, and sent Hugo to St. Bernard, Abbot of Clairvaux, whom he desired to give them rules and a habit. Bernard therefore assigned them the following rules and cloathing.—

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They wore on their heads linen coifs, and red caps close over them; on their bodies shirts of mail, and swords girded on with a broad belt; over all they had a white cloak reaching quite to the ground. It was Pope Eugenius who added to this the red cross in the form of that in the plate; they wore it on the right shoulder and on the breast. Their beards were very long indeed; which was contrary to most orders, who generally had them shaved close. The rules he gave them, were those of the canons regular of St. Augustin. When they were not engaged in battle, they were to labour; they were to eat and drink moderately, fast and pray often; and study modesty, obedience, temperance, humility and silence. St. Bernard ordered them instead of prayers and offices, to repeat every day so many *Pater noster*s.

Amongst other statutes of their rules, it was required that they should eat flesh but three times a week, but they might have three dishes on fast days. Each Templar might have one serving brother, and three saddle horses.

Their

Their rules and habit being settled, they began to consider what they should do that would render them worthy the favour of Heaven and mankind. Being informed that in the town of Zaft, there resided many thieves that molested the Pilgrims who resorted to the Holy Sepulchre, they resolved to make these passes free, by dispersing the robbers: for the encouragement of this worthy undertaking, the King of Jerusalem gave them lodgings in his palace near the Holy Sepulchre; and near the place where Solomon's Temple once stood, from which they were called Templars; and in old records are stiled, *Fratres militiae Templi Solomonis.* In the time of Guarimond the Patriarch, the King of Jerusalem finding their actions successful, furnished them with necessary provisions. Their virtue became so renowned that many persons entered into their order, and many left them estates. These worthy brethren would arm themselves, and lead the Pilgrims safe about Jerusalem, shewing them every thing which deserved their notice; and would, by every means in their power, strive to keep within the line of those vows by which they had engaged to be serviceable to the Christians; thus they made themselves the objects of general esteem. For the first nine years they were reduced to extreme poverty; but as they fed the hungry, clothed the naked, and healed the sick, gratitude returned their good offices, and they became wealthy. When these Knights were at war, their banner was half black and half white; which signified, that in war they were terrible to their enemies, but white and fair to Christians, and innocent

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in their manners. They always placed crosses on the tops of their houses.

The first settling of this order in England, was in Holborn ; where they built themselves a Temple ; but in the reign of Henry II. finding this dwelling inconvenient, they A. D. 1155 or 1185 built another in Fleet-street, from the model of that which they had at Jerusalem ; Heraclius, Patriarch of Jerusalem, dedicated this new Temple to God and the Virgin Mary. In the reign of Henry II. the Grand Master was summoned to Parliament, where this officer held a seat till the dissolution of the order.

The Templars at length became numerous, and famous for their valour, fighting the Infidels by sea and land ; and such was once the general opinion of their virtue and fidelity, that any grounds, territories, or castles, which were the object of dispute, concerning to whom they appertained, were committed to the care of the Knight Templars, during the contest ; and also during truces. Hostages were also confided to their custody ; numberless instances may be produced of this in the reign of Henry II. Henry was very much attached to this order, and in his will made at Waltham, left 10,000 marks to be divided between them and the Knights of St. John of Jerusalem. So many princes and great men left them fortunes, that they possessed at last sixteen thousand lordships in Europe ; but

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of these more were in France than in any other kingdom. The spirit of the Templars is well exhibited in the answer of their Grand Master to Saladin. In one of the battles of the Crusades, the Grand Master took the nephew of Saladin prisoner. Shortly after the Sultan made a captive of Odo St. Amand (which was the name of the Grand Master) whom he offered his liberty on condition he should restore Saladin's nephew. Odo answered, he never would set his brethren the example of surrendering themselves prisoners in hopes to be ransomed; and that it was the duty of a Templar to vanquish or die, and had nothing to give for his ransom, but his girdle and knife.



Amongst other rules for preserving the honour of the order, it was ordained that, a Templar should be legitimate, and noble in arms and family for three descents.

The Templars at last arose to so high a degree of greatness, and acquired so much wealth, that they excited the envy of their enemies. The great riches they had amassed, contrary to their vow of poverty, had caused the relaxation of their discipline. Having failed of the success they flattered themselves with in Asia, they settled in Europe; where being all men of good families, they preferred ease, the pleasures of the table, and trifling amusements, to the observance of those rules they had engaged to be controlled by. As the rage of Crusading was now at end, there was no further call or occasion to serve in the
Holy

Holy Land; they were, nevertheless, ever ready to succour the oppressed, and soothe the unhappy; and always prepared and willing, when any domestic broil, or foreign war, required their assistance, to quell it. Their hands were continually open to relieve necessity; and their charity and benevolence were surely more beneficial to mankind, than the savage ferocity of war; although they lived in luxury themselves, they never suffered a deserving object to remain in want; indeed, this was one especial reason that induced their benefactors to bequeath them so many rich estates; who, having remarked with what charity and judgment the Templars distributed their alms, thought they could not deposit their donations in better hands. The relaxation of their rules, caused them gradually to lose the advantageous opinion which they had hitherto preserved, and rendered them at length the objects of scandal, rather than esteem. Richard I. expressed his opinion of them very plainly in the reply he made to a monk, who, when preaching a Crusade, addressed himself to the monarch, and admonished him to relinquish his three daughters, as he called his three prevalent vices: " You counsel well," answered the King; " I will give my pride to the *Templars*, my avarice to the Benedictines, and my voluptuousness to the Bishops."

In the year 1310, there happened a revolt at Paris, which arose from the mal-administration of Philip the Fair, and his ministers, in regard to the coin of the realm, which they had

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repeatedly

repeatedly altered in its value. The Templars had been intrusted with the care of the Treasury, on which account their enemies accused them of joining in the revolt, or at least, of privately instigating it. This was a circumstance which gave considerable satisfaction to Philip le Bel, who was a haughty, vindictive, and avaricious prince; totally destitute of generosity and feeling; he was implacable in his revenge, and it is more than probable, that the accusation of mutiny, with which the Templars were branded, arose from his own private insinuations. What chiefly leads me to imagine this is, that he had long been waiting for an opportunity totally to dissolve the order. When the Pope, who was predecessor to Clement V. was dying, Philip went to Clement, and declared to him, that he would raise him to the pontificate, if he would, immediately, before the altar at which he was standing, swear solemnly to perform three things after his elevation; Clement was astonished and pleased at the chance he should then have of filling the chair of St. Peter; the Apostolic See was a bait too tempting to be refused;—he swore. Philip having his promise that he would zealously perform the three articles, whatever they might be, directly informed him what the two first were, but the third he delivered him written down, and sealed up, obtaining at the same time from him a promise, that he would not attempt to inspect the contents of the paper, until in possession of the promised dignity. The crafty monarch having extracted these promises, used his utmost interest to elevate Clement to the Tiara; his endeavours were

crowned.

crowned with success. Clement V. on opening the paper, found he had sworn to abolish the Templars. There is another circumstance which seems to favour the idea of Philip's having privately raised the evil reports which were circulated against these unfortunate brethren. After Philip's death, letters were found which were written by him from Melun; they were dated in the year 1306, and were addressed to the Earl of Flanders; they contained a request that he would do every thing in his power to assist the King in the destruction of the Templars: this, being three years before the mutiny at Paris, plainly shews their ruin was premeditated. Now was Philip determined at one blow to sink the order in irretrievable ruin. He accused them of uniting in their fraternity every evil quality of the monk and soldier. Stigmatising at once three distinct species of people, he said, "They have the avarice of the monastics, added to the cruelty of the military." Whilst these Knights were living (luxuriously it must be owned) upon the fruits of their own labour, or the voluntary donations of others, the Teutonick Knights, who had also their origin in the Holy Land, and had their order instituted for the same purpose as the Templars was, (to be the relievers of the poor and necessitous) made themselves masters, in the thirteenth century, of Prussia, Livonia, Courland, and Samogitia; and reduced the clergy, as well as the peasants, to a state of intolerable slavery; robbing them of their possessions, usurping the rights of the bishops, and exercising the most shocking acts of rapine and plunder. Conquerors, in the

kingdoms they have subdued, are seldom subject to too rigid enquiries; power will cover a multitude of crimes. The Templars had raised themselves enemies by living amongst their countrymen in a state of enviable splendour. They were great, rich, and beloved by the poor; greatness, wealth, and esteem, were three crimes of a horrible dye; and, to little minds as unpardonable as atrocious. When an absolute monarch has a prevalent vice, his courtiers worship and adopt it. Philip was meanspirited and hated the Templars; his *Spaniels* did the same.

There were two men who were suspected to have known the sentiments of the French King; and these were the first open accusers of the order. One of these was, or rather had been, a Templar; his name was Noffo de Florentin; for his atrocious crimes, (in all probability the very crimes he accused his late brethren of) he had been sentenced by the Grand Master to perpetual imprisonment. The other man was called Squin de Florian; he was a burgher of Beziers: this miscreant was also under confinement for some villainous proceedings. Noffo apostatised and broke the vows he had made of fraternal amity to the Templars, and became fully determined to be revenged on his brethren, for the punishment their justice had made him undergo. He consulted with Squin de Florian, and they laid their plan together. Imprisoned, enraged at their confinement, eager for liberty to practise, uncontrouled, the vices which had led them to punishment; they resolved to add falsehood and revenge to

to their other villanies, and recover their freedom by the misfortunes of the virtuous: they therefore sought to foment the King's displeasure, and cause the destruction of the whole order for ever:—thus

“ Envy did every ill devise
“ And falsehood was their deadliest foe.”

V.

Had this order really been guilty of the crimes attributed to it, it would scarcely have punished a brother with continual confinement for the commission of what it would then have regarded as no crime at all. Some historians imagine these men were secretly bribed to make the accusation. Noffo and Squin desired to be carried before the King, declaring they had that to tell, which they could impart to no other ear. This gives colour to a suspicion that they were conscious of Philip's wishes; they were also fearful of telling any thing to any other person, lest some friend of the unfortunate and unjustly detracted brethren, should seek to mitigate the severity of their fate. Philip eagerly granted their request of an audience. On a promise of pardon and liberty, they made what they were pleased to denominate, a *true confession*. Their royal confessor, merely therefore on their deposition, issued out orders immediately to all the bailiffs and other officers of justice in his kingdom, to call in aid; and also sent them a written order sealed up, which he prohibited them from opening, on pain of death, before the

13th of October, 1310. Surely this was a strange and forcible example, of how little Philip needed to make him attempt the compassing their destruction. These two calumniators accused the Templars of having secrets of the most horrible and blasphemous nature. Had Philip been inclined to justice, he would have considered, that whatever the one might know in regard to the secrets of this fraternity, the other could be acquainted with nothing, because he did not belong to it. Secrefy, to inquisitive and ignoble minds, is a crime of itself. On the day appointed for the bailiffs, &c. to open their orders, they discovered they were to detain all the Templars cloſe prisoners. The orders were instantly put into execution, and in one day every brother was seized and confined. The King ordered all their estates to be feized in his name, till they could be properly disposed of. The order had withdrawn its obedience from the Patriarchs of Jerusalem, and transferred it to the Pope, from whom they met a very unsuitable return. Clement V. a creature of Philip's, a Frenchman, and a resident of Poictiers, although at first he wished not to abolish the order entirely, but sink it into that of the Maltese, now came wholly over to the wishes of the King, and after having settled some affairs, respecting the power of the Monarch to judge the Templars, (they being an ecclesiastical as well as a military order) and some other matters, he set about to accomplish their ruin. In a council held at Vienne, he, without hearing the deposition of a single witness, or making any enquiry into facts, declared he was fully determined

determined on the abolition of the order; this council was held in 1311. In most of the kingdoms of Europe they were, on the Pope's declaration, immediately cast into prison; and their conduct underwent the strictest scrutiny. Every bitter tale that malice could suggest was raised against them; and their enemies left nothing undone in order to effectuate their overthrow. The consequence of this very strict scrutiny was, that evil accounts being sifted to the bottom, the Templars were generally discovered to be *innocent!* nay, even some countries sent accounts of their piety and good morals; France alone pretended to find them guilty. ¶ Perhaps in France there was more reason for declaring them guilty than in other kingdoms; for it is not unlikely, that the known dissoluteness of the French, might have corrupted the manners of the knights of that nation; however, be that as it will, the *king* wished them guilty, and his people declared they were so. Sixty thousand Lordships, and forty thousand commanderies, which they then possessed, were so many vices, which shocked the conscientious soul of Philip the Fair, and the religion of the pious pontiff; a pontiff who thought simony no crime when he wanted the triple crown.

I am rather surprised no suspicion ever fell on the Knights of Malta, of their having privately instigated the accusations of the Templars.—It is well known, and acknowledged by themselves, that the greatest and most immovable enmity subsisted between the Templars and the Maltese; and that the Pope favouring

favouring the Knights of Malta, wished to render the Templars subordinate to them ; and that, after the dissolution of the Templars, their commanderies were all given to the knights of Malta : these circumstances combined *seem* to show against them ; but as no historian has ever yet hinted such a thing, it is scarcely fair to surmise it.

Seventy-two Templars were, by the Pope's order, seized, and underwent what he pretended was a trial : the rest were prosecuted by inquisitors and commissioners appointed for the purpose. Bulls were dispatched to every potentate in Europe, exciting them to follow the example of France—the *mild, just,* example of condemning men unheard.* The courts of Castile, Arragon, Spain, and England, complied so far, as to banish all the order, but they were put to death no where but in France. In Germany they preserved themselves, and in Arragon they sustained many sieges in their castles. It was on a Wednesday, the feast after the Epiphany, that they were cast into prison in England ; and their goods and lands were confiscated to the King.

In France, two hundred and one witnesses accused them of improbable crimes, of which the Pope declared seventy-two acknowledged to himself ; and that one hundred and forty-one confessed the same to William, a Franciscan Friar and inquisitor
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* Such proceedings are politick now, as it prevents the victims from revealing secrets which are better suppressed, least actions should come to light, which it is conventional interest to conceal.—*Vide the execution of Briffot, Condorcet, &c.*

at Paris, before witnesses ; but can a confession made to an inquisitor be deemed a true one ? Perhaps the knights thought, as the inquisitors always wish their victims to do, that pardon and freedom followed a confession, when the manner of the confession was such as the inquisition ordered it to be. They probably knew full well into what hands they were fallen, and that asserting the real truth would avail them nothing, or rather irritate a set of men who would bear with no opposition ; of this we may judge from the speeches the inquisitors generally make to their victims when they are first brought before them : but nothing can be wondered at, which is committed by men who detest every thing they do not understand, and wish to destroy all orders and societies of whose private affairs they are ignorant. Let it be here understood, that I speak only of the heads of such inquisitions as are a scandal to human nature and christianity :— otherwise an inquisition, in itself, is no more than a court of judicature. The worthy inquisitors in France were pleased to add, that the Grand Master, Brother Jean de Molay, and the Deputy Grand Master, of Cyprus, France, Poitou, Vienne, and Normandy, made the same declaration to three Cardinals, whom the Pope had sent to examine them. Certain it is, that one hundred knights were made to undergo the most cruel torture ; and the witnesses depoised that they were robbers and murderers, and that every one they received into the order, was obliged to renounce his Saviour, spit upon the cross, and join to this impiety, the idolatry of worshiping a golden head, which it was

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pretended they kept in one of their houses at Marseilles. Why was not this head produced by proper persons deputed for the purpose? Why did an order founded to support the cross, whose jewel was a red cross edged with gold, and hung round the neck by a black watered ribbon, spit on this sacred ensign?

The recipient was said to be introduced by many other infamous rites and ceremonies, which could only serve to render the order detestable in his eyes. Was it possible that an order which had subsisted so long, and been held in such universal repute, could be guilty of the crimes imputed to it? Would so many persons have entered, and continued in, the society, and have attended the chapters of the order, if on the initiation they had met with any thing so disgusting to christianity and morality? Many of the members were men of known morals, and all of them were men of rank:—were there no members then amongst so many, (the apostate Noffo de Florentin excepted) that would have complained?—Was mankind so totally degraded, and morality so entirely lost in guilt? The improbability is a sufficient answer. Of the hundred put to the torture, many died in their torments, continuing firm in the assertion of their innocence; several, from the violence of their agonies, acknowledged all they were desired. Forged confessions were made for those who would not accuse themselves. No sooner were the men, who had been forced to confess, released from the torture, than they disavowed their forced confessions, and attempted to justify the innocence

innocence of the order, appealing to the many gallant actions they had performed in defence of their God and their country. In vain did they plead; Philip enraged at his disappointment, ordered fifty-four Templars, whom he called relapsed heretics, to perish by fire; and they were burnt in one day near the Abbey of St. Anthony at Paris. The uncommon constancy of the generality of the Templars, all over the kingdom, began to have great effect on the minds of the people, who soon were convinced of the cruelty of the proceeding. Philip, more enraged and disappointed than ever, was now determined to try the utmost of his diabolical inventions to overcome their constancy. He therefore ordered Brother John de Molay, and Brother Guy, who was brother to the sovereign of Dauphiny, (two of the principal Lords in Europe; the one by his dignity, and the other from his birth) to be brought upon a scaffold erected before the Church of Notre Dame at Paris;—a full pardon was offered them on one hand, and the fire destined for their execution shewn on the other: this had no effect on the Grand Master, but the other shrunk at the sight of the flames; yet they refused to confess. The forged confession was then shewn them, and the Grand Master was asked by a Cardinal what he thought of it? Jean de Molay swore to its falsity, and said to the Cardinal, “ I trust was you any other, I should know how to act.”—Being asked what he meant, he replied, the ecclesiastical place of the Cardinal prevented his accepting a challenge, or he would have fought him.

Voltaire offers the following remarks in favour of the Templars:



First.—“ Of all the witnesses who deposed against these Templars, the greater part only gave in idle and vain accusations.

Secondly.—Very few of the evidences swore to their denying Christ, and indeed what were they to gain by reviling a religion which was their support, and for which they fought?



Thirdly.—Allowing that several of them, who had been witnesses and sharers in the debauches of the princes and clergy of those times, might have expressed a contempt for the abuses of a religion, which had so shamefully been dishonoured in Asia and Europe, and that in their freer moments they might have expressed themselves much after the same manner as Boniface VIII. did when speaking of it; yet after all, this is but the folly of young people, and by no means chargeable on the order.

Fourthly.—The golden head, which it was pretended they worshipped, and which they were said to keep at Marseilles, ought certainly to have been produced against them; on the contrary, there was not the least search made after it, and we must acknowledge this part of the accusation overthrows itself.

Fifthly.—The infamous manner of their admittance into the society, with which they are reproached, could never have passed into

into a law. It shows a very indifferent knowledge of mankind to suppose there can be any societies that make a law of obscenity. Every society endeavours to render itself respectable to those who are desirous of becoming members of it.

Sixthly.—If there were a great many witnesses against the Templars, there were likewise a great many evidences in their favour from other countries.

Seventhly.—If the parties accused, overcome by the severity of torture they underwent, did confess such a multitude of crimes, their confession will perhaps be found to reflect as much infamy on their judges as on themselves; these having been flattered, with hopes of pardon, to extort a confession from them.

Eighthly.—The fifty-four, who were burnt alive, took God to witness for their innocence, and refused to accept of life when it was offered them on condition of acknowledging themselves guilty.

Ninthly.—Seventy-four Templars who were not accused, engaged to defend the cause of the order, but were not permitted to be heard.

Tenthly.—When they read to the Grand Master the confession which he was said to have made before the three Cardinals,
and

and which had been taken down in writing ; that old warrior, who could neither write or read, cried out that he was betrayed ; that they had written down a different deposition to that which he had given ; and that the Cardinals that were concerned in this piece of treachery, deserved to be punished as the Turks punished those guilty of forgery, by cleaving them asunder from head to foot.

Eleventhly and lastly.—The Grand Master, and Guy, Brother to the Dauphin of Auvergne, were offered their lives if they would make a public acknowledgment of the crimes laid to their charge ; and they were burnt at last only because that, when called upon the scaffold in the presence of the Pope to acknowledge the justice of the accusation against them, they solemnly swore the order was *innocent of what was alleged against it.*"

The speech the Grand Master made, was to the following purpose ; but first

“ The chief accused to Heav'n directs his eyes,
“ And on his God with wonted faith relies.”

Then making the sign of the crofs twice, said,

“ Oh my God ! how basely am I betrayed ; judge thou my cause ; I would that the false traitors who have accused us had
their

their bellies ripped asunder, as the Saracens serve those accused of Infidelity and falsehood. He then declared he cited the Pope before that day year, and the King within another allotted time, to attend his summons before the heavenly Grand Master, and answer for their crimes.

This summons they were obliged to obey, to the great astonishment of the time, for death called upon them at the appointed moment specified by the Grand Master.

The declaration that Jean de Molay had made, that the confession was forged, incensed the King and drew upon them the punishment he threatened; for they died in flames upon the very spot where the equestrian statue of Henry IV. stands,—or rather *stood* lately! now levelled by the Levellers.

Thus fell their unfortunate order, the prey of avarice, cruelty, and falsehood.

It was true that some of them had denied Christ, but it was a *very* few. Soon after the arrival of Heraclius (patriarch of Jerusalem,) in the Holy Land; a Templar, born in England, whose name was Robert de St. Alban, being afraid that Palestine, in its present state, could not hold out long against Saladin, who was then at Damascus preparing to invade it, deserted to that prince, and having gained great credit of him by openly professing

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professing the Mahometan faith, proposed to him a scheme which seemed so well contrived, and so likely to do him considerable service, that he married this Apostate to a daughter of his sister, and put under his command a powerful army, two parts of which were detached in separate bodies to ravage several districts of the realm of Jerusalem, on each side the city, but at some distance from it.

It must have been very few who apostatized, because when the Saracens could, they persecuted the Templars with unabated fury; and ordered all to be killed that were taken prisoners. The following letter or summons written by a Templar after the battle of Tiberias, shows how much the order wished the welfare of the Christians.

“ Brother Thierri, Grand Preceptor, the poor convent, and the whole order, but now almost reduced to nothing, to all the preceptors and our brethren of the Temple, send greeting, in him to whom we all address our groans, and whom the sun, moon and stars, adore.—We cannot, our dearest brethren, express to you by these letters, nor even by tears of blood, all the calamities our sins have drawn upon our heads. The Turcomans, that barbarous nation, having covered the face of the land, we advanced to relieve the castle of Tiberias, which these infidels were besieging;—an engagement soon ensued, but the enemies having driven us into rocks and craggy mountains, our troops were

were cut in pieces ; thirty thousand men fell in that fatal day. The King is taken, and what is still more deplorable, the precious wood of the true crofs is fallen into the hands of the Infidels. Saladin, to crown the victory, has cut off the heads of two hundred and thirty of our brethren, who were taken in the battle, without reckoning sixty others, that were lost in a former engagement. The Sovereign of the Barbarians is already master of the principal towns of the kingdom. The Christians have nothing left but Jerusalem, Ascalon, Tyre, and Berytus ; and even the garrisons, and chief inhabitants of these places, perished in the battle of Tiberias ; so that it is impossible without the succour of heaven, and your assistance, to preserve them ; &c.

This shows no traces of Mahometanism.

When the Templars were buried, they were generally placed with their legs crossed in saltire upon their tomb-stones, and the cross on the shoulder, or breast.

In Arragon part of their estates were given to the knights of Calatrava ; but in France, Germany, Italy, and England, they were given to the knights of Malta.

Dennis, King of Portugal, instituted in their room, the knights of the order of Christ, which was then designed to defend the kingdom against the Moors, but it has now sunk to nothing,—and its glory lost by being made too common.

The Seal of the Templars was, two men riding on one horse.

From the 30th Chapter of Lydgate, the following account of the foundation and fall of the Templars is taken:—

Chroniclers the trouth can record,
 Callyng to mynde the fyrst foundacion,
 And olde au:hours therewithal accorde,
 Of these Templars how the religion,
 Gan that time when Godfray Bullion;
 Had wonne that noble knightly man,
 Hierusalem that order fyrst began.

By certain knights which did their busye payn,
 Wan the sayd cite was fyrst I wonne,
 By noble Godfray Duke whilom of Lorein;
 There crouned king this order they begon,
 Old bookes well rehearse konne;
 Takynge a groend of povertie and mekenes,
 To founde this order dyd theyr busines.

Theyr begynnnyng gan of devocion,
 The grounde ytake of wilful povertye,
 Add made them fyrst theyr habitacion,
 By the Temple not farre from the citie,
 In token of clennes fworne to chaſtitie;
 Of the Temple like to theyr defyres,
 Toke that name and called wer Templars.

Pope Honorie gave them autoritie
 Of holy church, beyng that time head ;
 A white habit they bare for chaſtitie,
 Eugenius after gave them a crosse of red,
 And to defend pilgrims out of dread,
 Gayn Sarazins through theyr high renown,
 This was chief point of thyr profeffion.

While they lived in wilfull povertie,
 These croſſed knightes in mantelles clad of white,
 They names ſpread in many far countre,
 For in perfection was fet all their delite,
 Folke of devocion caught an appetite ;
 Them for to encrease gave them great almes,
 By which thei gan encrease in great riches.

By proceſſ within a fewe yeres,
 The number great of their religion,
 And the fame of the ſayd Templars,
 Gan ſpred wide in many region,
 By fodein ryſing in their poſſeffion ;
 With towers, caſtels, thei gave the to delices,
 Appalled in virtue which brought in manye vices.

It wer to long for to reckon them all,
 But among other I fynde there was one,
 A manly knighte folks Jacoēs dyd hym cal,
 Great of autoritie among them every chone,
 As chroniclers remember of yore agone ;
 The which Jacoēs in the realme of Fraunce,
 Was borne of bloude to great enheretaunce.

The same Jacoes holde a manly knyght,
 In his ginnynge fresh lusty of courage,
 Had a brother by elder title of ryhte,
 Occupied all whole the herytage,
 Because Jacoes younger was of age,
 Which myhte not by no condicion,
 Nothyng clayme of that possession.

This elder brother occupied all,
 While this Jacoes but low was of degree,
 Wonder desyrous to be wyth hym egal,
 Alway put back by foward povertie,
 And to surmount if yt would be;
 Fonde out a meane lyke to his desyres,
 Was chosen master of the Templars.

Was promoted by free election
 By them that shoulde chefe hym of ryght,
 Wherebye he had great dominacion,
 Riches, treasour, great power and might,
 Of his person was eke a manly knyght;
 The same time put in remembrance,
 Philip la Beal crouned Kyng of Fraunce.

Which had of Jacoes great indignacion,
 To al Templars and al their chivalrie,
 Caste waies to theyre destrucion,
 Gate autoritie his lust to fortyfie,
 Downe fre the Popes bookees specifie;
 Clement the fyft concludyng if he may,
 All the Templars destroyed them on a daye.

For

For certain crimes horrible to heare,
 All at once wer sent in prisoun,
 By theyre frends touching this maniere,
 Counsayled to aske mercy and pardon,
 That they shoulde by plaine confescion,
 Require mercye kneelynge on a rowe,
 And as it was theyre treffpals been aknowe.

Jacoes was take and with hym other three,
 Kept in hold and to prisoun sent,
 And the remnaante of theyre iniquitie
 Ordayneled wer by open judgemente,
 To mitie staykes to be tyed and brente;
 The Kynge in manner like to do them grace,
 So thei would confessie theyre trespass.

But al for noughte thei wer so indurate,
 All of accorde and of one courage,
 To aske mercie were obstinate,
 The fyre readye al with one language,
 When the flame approached theyre vifage,
 Full plainly spake cried piteously,
 Of theyre actes how thei wer not giltie.

From their purpose thei list not to decline,
 But with one voice echone and one sounē,
 Fully afferned tyil thei dyd fine,
 How theyr order and theyr religion,
 Y grounded was upon perfeccion,
 And how theyr deth, verelye indeede,
 Compasfed was in malice and hatred.

The

The sayde Jacoēs of whome I spake to forne,
Was brought to a place whiche called was Leon,
To fore two Legate or that his life was lorne,
All openly made his confession,
He was worthy for short conclusion,
For to be dead by ryghtful judgement,
This was hys end to ashēs he was brent.



The order of Malta must now come into consideration ; this has proved a more fortunate fraternity than that of the Templars ; but late accounts declare, not a more virtuous one ; but on their different merits I cannot pretend, nor is it my busines to determine : of this, however, we may be convinced,—that enmity gives wings to scandal, and dips the arrows of detraction in the bitterest gall of falsehood—let a fault be ever so great in reality, the disaffection of an enemy will render its appearance of much greater magnitude.

The Knights of Malta took their origin from some Christian merchants of Amalphi, in the kingdom of Naples, who traded to Palestine, and who were desirous of doing service to distressed Pilgrims : they therefore requested permission of the Calyph of Egypt to build a hospital near the Sepulchre, which they dedicated to the Virgin Mary. Finding their numbers increase, they built another hospital ; and having taken St. John the Baptist for their patron, they dedicated it to him ; thence they were called the Brethren Hospitallers, or Knights of St. John of Jerusalem.

Jerusalem. Their rules were the same as those of the Templars, only in a higher degree of severity. They wear the black cloak and hood of the Hermits of St. Augustine; on the left side, over the heart, they have a cross of eight points, made of white cloth. In war they wear crimson with a white cross.

Their first Grand Master was Gerard de St. Didier, and he was the first who advised them to have a regular habit, and fixed rules of living. The Patriarch of Jerusalem after cloathing them in their new dress, received from them three solemn vows at the foot of the altar. Their Grand Master, Gerard, caused a temple to be erected to St. John the Baptist on the very spot which had served for a retreat for Zacharias, the father of that Saint.

Pope Paschal II. exempted these knights from the payment of all tythes. The Grand Master is styled, Grand Master of the Hospital of St. John of Jerusalem, Prince of Malta, Gauls, and Gaza.—Sometimes they add, the most Illustrious and most Reverend Prince, the Lord Friar, &c.

After the death of Gerard de St. Didier, Raymond Dupuy, was chosen Grand Master; he was the first who ever led them out to battle. Raymond divided the Brethren of St. John into three degrees; the first were the serving brothers, who had their coat of arms different from the rest; that is, distinguished by being
of

of another colour. The second degree were chaplains; and the third and highest, were the knights who were to bear arms: in the house these knights wear a black mantle, and in the field a surtout or coat of arms, with a white cross of eight points, on a red field; which is also their standard. If any knight fled or deserted in battle, he was deprived of the habit and cross of the order.

The bread, the knights used themselves, was made of bran, mixed with the coarsest flour; but what they gave to the sick and poor, was made of the finest and whitest flour; and they relieved Mahometans as well as Christians.

The last Grand Master who had his residence in the Holy Land, was John de Villiers; from thence they went to Cyprus; after that, they settled in Rhodes, but were driven thence by Sultan Solyman the Magnificent, in 1523. They had long bravely defended themselves at Rhodes, but through the remissness of the Christian states to assist them, and the continual and strong attacks of the Ottomans, they found it impossible to sustain themselves any longer therein; on leaving the place, their brave and noble Grand Master Villiers de l'Isle Adam, with his remaining knights, and the few Rhodians that were attached to him, wandered about, from city to city. They went to Gallipoli, Messina, Rome, and Viterbo; L'Isle Adam made a journey to Madrid, for the purpose of imploring the assistance

assistance of Charles V. from thence he went into France and England, to endeavour to collect the remains of the order, which was now thought to be entirely ruined. Charles V. made these knights a present of the island of Malta, in 1525, together with Tripoli; but Tripoli was soon taken from them again by Solyman's admirals. Charles also gave them Gaza; which they held with Tripoli, by tenure of one falcon yearly to the Viceroy of Sicily, and the acknowledgement of the Kings of Spain and Sicily being their protectors.

Malta was only a barren rock; the soil seemed formerly to have been made fruitful by great labour, when the Carthaginians were in possession of this island; for the new proprietors found the ruins of several columns and grand buildings of marble, with inscriptions in the punic language. These remains of grandeur were proofs it had once been in a flourishing condition. The Romans did not think it unworthy of their notice, when they took it from the Carthaginians. The Moors became masters of it in the ninth century. Roger, the Norman Count of Sicily, annexed it to that island in the end of the twelfth century. When Villiers d'Isle Adam, removed the seat of his order to this island, the aforementioned Sultan Solyman, enraged to see his ships still exposed to the attacks of those enemies whom he had rooted out of Rhodes, resolved to make the siege of Malta, as he had done that of the last place; he therefore sent an army of 30,000 men to lay siege to this small place, which was de-

fended by only 700 knights, and about 8000 foreign soldiers.—John de la Vallette was then the Grand Master; he was seventy-one years of age; but he valiantly sustained a siege for four months. The Turks assaulted the town of Malta in several places at once; but were always repulsed by a machine of a new invention, formed of great wooden hoops, covered with woollen cloths dipped in spirits of wine, oil, saltpetre, and gunpowder. These hoops were set on fire and thrown all flaming into the midst of the assailants. At length a reinforcement of 6000 men being sent from Sicily to the assistance of the knights, the Turks were obliged to raise the siege. It was in May the attack begun;—the Turks had sent 160 gallies full of Turkish soldiers, and a hundred vessels of provisions;—when they raised the siege, they left behind them 3000 of their men, and most of their artillery;—this was on the 8th of September. The Knights of Malta have annually a procession on this day in memory of it. The principal town in Malta, which had withstood most assaults, was called the victorious town, which name it has still preserved.

The Grand Master Vallette ordered a new citadel to be built, and named after him;—it has made Malta impregnable, and is the strongest place in the world for its size. It was built in 1566;—the Grand Master, in his robes, attended by his council and all the knights, went to Mount Scheberras, where he laid the first stone of this new city; upon which the order of the council was engraven in Latin, almost in these words:—

“ The

“ The most illustrious, and most reverend Lord-Brother John de la Vallettee, Grand Master of the order of St. John of Jerusalem, both hospitaller and military, considering all the perils to which his knights and people of Malta were exposed at the last siege by the Infidels ; and having with the approbation of the council of the order, and for the better opposing any new enterprizes from those barbarians, resolved to build a town upon Mount Schebberras :—the said Grand Master, has, this day, being Thursday the twenty-eighth of the month of March, of the present year 1566 (after having called upon the holy name of God, and besought the intercession of the Holy Virgin, his mother, and of St. John the Baptist, titulary patron of the order, to obtain the blessing of Heaven upon this important work,) laid the first stone of it with his arms, which are gules a lion or, engraved upon it ; and the new town by his order has been named the city of la Vallette.” They threw into the place of the foundation, a great quantity of gold and silver medals, on which the new city was represented, with this inscription, *Melita Renascens*; and on the exergue they put the day and year of its foundation.

To pay the workmen, La Vallette coined brass money :—on one side there were two hands joined together, and on the other side, the arms of La Vallette, quartered with those of the order:—the legend was,—*Non æs sed fides.*—Do not so much regard the value of the money, as the inviolable promise you have given

you to take it again. As soon as they had money the knights called it in again.

This small island has ever since bid defiance to all the Ottoman force. This convent of warriors subsists chiefly upon the rents of those small benefices it possesses in the Catholic States. They had once 20,000 manors in Europe.

No person that is not a Roman Catholic can be admitted into this order; or that cannot prove their dignity six descents.

The order consists of seven languages, or nations. Five hundred knights must, by their laws, reside in the island of Malta; the rest are dispersed about, but must attend on a summons from the Grand Master, at Malta. They choose their grand officers from the following languages:—

Provence, the Grand Prior.

Auvergne, the Grand Marshal.

Italy, the Grand Admiral.

Arragon, the Grand Conservator.

England, the Grand Turcopelier.

Germany, the High Bailiff.

Castile, the High Chancellor.

There are sixteen knights called the Grand Crosses, out of whom the officers of the order are chosen; who, with the
Grand

Grand Master, distribute the rewards and punishments of justice in the order.

Their manner of holding a grand chapter is this:—They first issue a general summons, and when the brethren are all assembled, they hear a mass of the Holy Ghost.

The Grand Master then enters the hall belonging to the assembly, and seats himself under a canopy, on a throne which is raised three steps from the ground;—then the grand officers, and dignitary members, to the number of fifty four, place themselves in a line on each side of the Grand Master, in the following order:—

GRAND MASTER.

The Bishop,	—	—	The Prior of the Church.
The Great Commander,	—	—	G. Marshal.
G. Hospitaller,	—	—	G. Admiral.
G. Conservator,	—	—	G. Bailiff.
G. Chancellor,	—	—	G. Prior of St. Giles,
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.
Prior,	—	—	Prior.

Prior,

Prior,	—	—	—	Prior.
Prior,	—	—	—	Prior.
A Bailiff,	—	—	—	Prior.

Here follow eleven Bailiffs of different places on each side, as the Priors.

These officers throw down their staves of office in this chapter, and cannot be re-elected but by a new grant from the chapter. In default of a general chapter, four lodges are held, called the ordinary, the complete, the secret, and the criminal: sometimes a fifth is added, denominated, the chamber of the treasury. The three principal vows of the knights are, to defend the church, obey their superiors, and live on the revenues of the order only. When a Grand Master dies, no vessel is suffered to go out of the island, until a new head to the order is chosen. This precaution is used lest the Pope should interfere in the election. When they elect a Grand Master, every language names two knights, allowing two for England: from these, eight are chosen, by the remaining eight, and the eight elect knights fix on a knight, a priest, and a serving brother; these three degrees, from the fifteen grand crosses, elect a grand master. The Pope, however, is declared the only Grand Bishop of the order. The jewel or badge of the order, is a cross or, of eight points enamelled argent, pendant to a black watered ribbon, and worn round the neck, hanging on the breast. In

England

England these knights held chapters, and were very much renowned. They found a great friend and patron in Henry VII. Indeed, in the year 1500, they assembled the brethren, and at a grand chapter, chose him for, and requested him to be, their especial protector. The succeeding monarch, Henry VIII. proved a bitter enemy, and suppressed their order in this kingdom: yet to this day the name of *Knight of Malta* is known amongst us. There is an officer in the order termed, *Grand Prior of England*; accordingly he wears the badge of the fraternity, decorated and distinguished by the arms of England; for it is a custom with these brethren to distinguish each nation or language, by the different arms belonging to it worn upon the cross. The Grand Prior of the order of St. John of Jerusalem takes place of all others whatsoever.

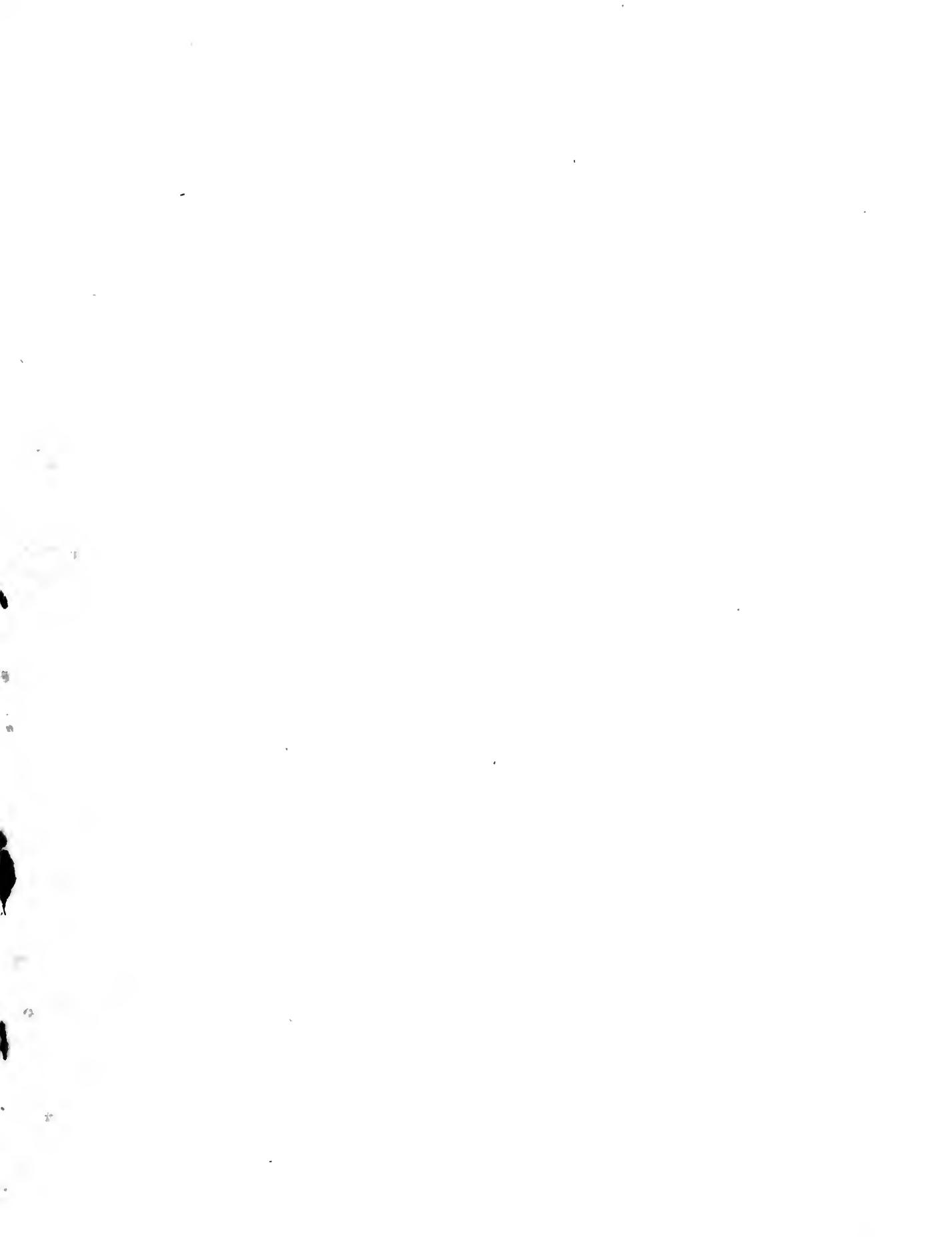
Somerset House in the Strand, was partly built from the stones taken from the house of St. John of Jerusalem, in Clerkenwell. Edward Seymour, Duke of Somerset, Protector to Edward VI. caused the bell tower to be blown up for that purpose: Somerset House, on his being beheaded, was forfeited to the crown in 1552. The house of St. John had, by Henry VIII. been converted into a storehouse for tools, tents, and implements of war.* In consequence of the above palace being built of the materials from St John's house, there remained of the latter, only part of the choir and some chapels, which Cardinal Pole caused

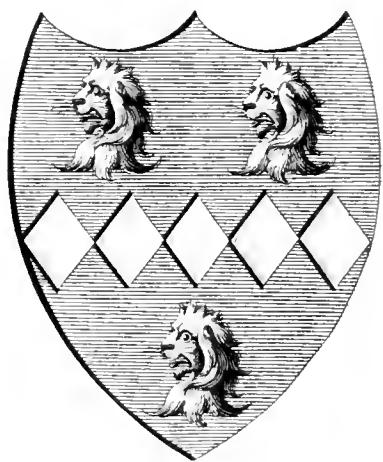
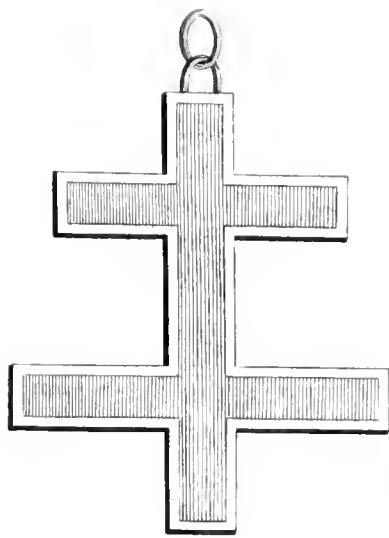
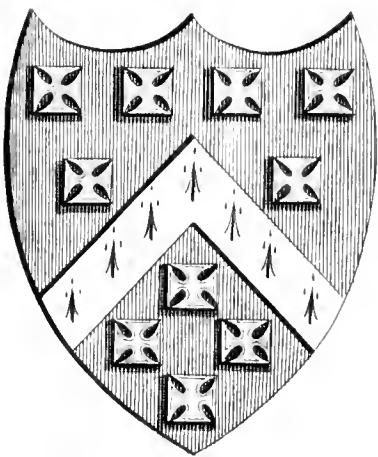
* Stow.—Heylin.

caused to be closed up on the west end, and repaired ; and this served for a place of devotion to the Hospitallers, as long as they continued to assemble in England. In 1557, Queen Mary attempted to restore them to their ancient power and splendour. She made Sir Thomas Tresham, Lord Prior of this order : on the 30th of November he received the order of the cross at Westminster, and was solemnly inducted to his place. He was of an ancient family, and possessed a very considerable estate, and had gained the Queen's favour by having done her knight's service, in proclaiming her in the high contest with Lady Jane.

There was a hospital or monastery in Wales, called by the Welch Yspitty Jevan, or the hospital of St. John of Jerusalem, so called from its having formed, in an inhospitable country, an asylum and guard for travellers, under the protection of the Knights, who held the manor and made its precincts a sanctuary. After the abolition of the order, this privilege became the bane of the neighbourhood ; for the place thus exempted from all jurisdiction, was converted into a den of thieves, and murderers, who ravaged the country far and wide, with impunity, until they were extirpated by Meredydd ap Evan.* The armorial ensign of this monastery, was gules, a cross argent ; a chief of the last.—In the arms belonging to the title of Sandilands Lord Torpichen, we see an augmentation, which is party per fess, argent and or ; on the first, an imperial crown ; on the second

* Pennant.





second, a thistle both proper. The family bear this as a mark of the high dignity bestowed on one of the Lord Torpichens, who was made a Grand Master of the order of Malta in Scotland. It is generally imagined that the arms and motto belonging to the Duke of Savoy, had their origin from the Maltese, and it is accounted for as follows :—Amadeus Magnus, Duke of Savoy, in the year 1315, forced Mahomet II. Emperor of the Turks, to raise the siege of Rhodes ;* for which the knights suffered him to change his arms, from a lion, to a cross argent on a field gules, and gave him for a motto the letters F, E, R, T, instead of words ; the meaning of which letters are said to be these ; *Fortitudine ejus Rhodum tenuit*. This idea has, however, been proved erroneous. The cross certainly became his arms from some assistance which an ancestor of Amadeus had given them. The letters F, E, R, T, had long before belonged to the house of Savoy ; and had been seen on the collar of a dog, which was figured on a tomb of one of the kings of Sardinia, who had died long before the relief of Rhodes by Amadeus. It is certain this cross has not the appearance of a cross of Malta, and from its shape may as well have been assumed on any other occasion, as on the relief of Rhodes.

One of the Knights of Malta, was once Bishop of Worcester, and afterwards Pope. This was Julius de Medices, or Julio de Medici ; he was promoted to the See of Worcester by Pope

Z

Leo

* The knights held that island in spite of opposition for 214 years.

Leo X. to whom he was nearly related, being his brother's son, and whom, from a soldier of the order of St. John of Jerusalem, he had raised to be a Cardinal Priest, and vice Chancellor of the Romish church, Administrator thereof, both in spirituals and temporals; Archbishop of Narbonne and of Florence. He held the See of Worcester but one year, for on the death of Leo, his uncle, fearing that Adrian the new Pontiff, should think him too great a pluralist, he resigned the mitre of Worcester in September, 1522. He was chosen Pope after the decease of Adrian VI. and took upon him the name of Clement VII.*

When a knight is made, the brethren first present him with a sword, as an emblem of valour. The sword has always a cross hilt, as a token that he must always fight for his religion, which is the Roman Catholic; for no man can be admitted as a brother of this particular order who professes not the faith of Rome. With the sword he is given three blows, to teach him patiently to suffer: after this they make him wipe the sword, expressing by this action, the purity of life they expect him to observe. Next is given to him a pair of gilt spurs, to show him he must flee from vice and riches; lastly, they place a taper in his hand to remind him of intellectual light; and that he must, by his example, illuminate the steps of those who follow him: so teaching him to "add to his faith, virtue; and to virtue, knowledge; to knowledge, temperance; and to temperance, patience;

* Mr. Valentine Green's Survey of Worcester.

patience; and to patience, godliness; and to godliness, brotherly love; and to brotherly love, charity." These knights particularly swear not to fly from the Turks. If a knight happens to be in a Christian ship at the time she takes a Turkish one, he is obliged to be the first who boards her.

At the dissolution of the monasteries in England, the Hospitallers were determined to present no petition, but attempt the preservation of their order with resolution and steadiness; but they were not long able so to do; for on Henry VIII. expecting every one of his subjects to acknowledge his supremacy in opposition to the Pope's, they refused to relinquish their old tenet. Their friends generally advised them to comply.—They did comply; they gave up every thing at last, and depended solely on the mercy of the King.—A mercy that was seldom—very seldom found. Henry allowed Sir William Weston, Lord Prior of the order, an annual pension of one thousand pounds. Sir William felt too much for the loss of his priory to be able to live and enjoy his pension. He died immediately, and was buried at Clerkenwell, in the chancel, with the figure of a dead man lying in his shroud upon his tomb.* Although Mary did all she could to establish these brethren on a solid foundation, she found but little success; for what Henry began, Elizabeth concluded. Watson, in his history of Philip II. of Spain, the husband of Mary, thus gives his opinion of their preservation of Malta. Such, after four months continuance,

was the conclusion of the siege of Malta, which will be for ever memorable on account of that extraordinary display of the most generous and heroic valour, by which the knights, so few in number, were enabled to baffle the most vigorous efforts of the most powerful monarch in the world. The news of their deliverance gave universal joy to the Christian powers ; and the name of the Grand Master excited every where the highest admiration and applause.



Chivalry now calls for my attention, and I must give some account of its origin, progress, and declension ; these last I shall chiefly do from the writers of those days when Chivalry was in its pristine splendour ; (when it met a friend and patron in every prince and poet ; when the glory of the crown was supported by the deeds of the monarch ; and when those deeds resounded from the mouth of every troubador, and the harp of every minstrel ;) and from the writers of later ages who have witnessed its decline, and mourned its downfall ; amongst whom, Froissart for the first, and Voltaire for the last, will prove assistants.

To Froissart we are indebted for more accounts of Chivalry than any other writer ; I will therefore, before I begin the subject, give the following account of him, as taken from Mr. Hayley's notes to his Essay on History :—



John Froissart, Canon and Treasurer of the collegiate church of Chimay, in Henault, was born at Valenciennes, a city of that

that province, in 1337, according to the conjecture of that elaborate and ingenious antiquarian, M. de St. Palaye, who has amply illustrated the life and writings of this engaging historian, in a series of dissertations among the Memoirs of the French Acadamy, vol. 10. 13. 14. St. Palaye imagines from a passage in the M. S. poems of Froissart, that his father was a painter of armories :—and it is certain the historian discovers a passion for all the pomp and minutiae of Heraldry of that martial age ; and Froissart, more the priest of gallantry than of religion, devoted himself entirely to the celebration of love and war. At the age of twenty, he began to write history, at the request *de son cher Seigneur et Maitre Meffire Robert de Namur, Chevalier Siegneur de Beaufort.* The anguish of unsuccessful love drove him early to England ; and his first voyage seems a kind of emblem of his future life ; for he failed hither in a storm, notwithstanding which, he continued writing a rondeau in spite of the tempest, till he found himself on the coast, *ou l'on aime mieux la guerre, que la paix, et ou les étrangers sont très-bien venu,* as he said of our country in his verses, and happily experienced in his kind reception at court, where Philippa of Henault, the Queen of Edward III. and a patroness of learning, distinguished the young historian, her countryman, by the kindest protection ; and finding that love had rendered him unhappy, supplied him with money and with horses, that he might present himself with every advantage before the object of his passion.*

Love

* It appears rather singular that a *Catholic* prince should act thus, considering

Love soon escorted him to his mistress—but his addresses were again unsuccessful; and taking a second voyage to England, he became secretary to his royal patroness Philippa, in 1361, after having presented to her some portion of his history. He continued five years in her service, entertaining her Majesty *de beaux diétiez et traitez amoureux*: in this period he paid a visit to Scotland, and was entertained fifteen days by William Earl Douglas. In 1366, when Edward the Black Prince was preparing for the war in Spain, Froissart was with him in Gascony, and hoped to attend him during the whole course of that important expedition:—but the Prince sent him back to the Queen, his mother. He continued not long in England, as he visited many of the Italian courts in the following year, and during his travels sustained the irreparable loss of that patroness, to whose bounty he had been so much indebted. Philippa died in 1369, and Froissart is reported to have written the life of his amiable protectress; but of this performance, the researches of St. Palaye could discover no trace.

After this event he retired to his own country, and obtained the benefice of Lestines, in the diocese of Cambray. But the cure of souls was an office little suited to the gay and gallant Froissart. His genius led him still to travel from castle to castle,

Froissart was a *priest*. It was surely contrary to the religious principles of those days, though consistent with the French notions of *these*, which allow men, with impunity, to forget vows of the most solemn nature.

castle, and from court to court. Froissart now entered into the service of the Duke of Brabant; and, as that prince was himself a poet, Froissart collected all the compositions of his master, and adding some of his own, formed a kind of romance, which he calls,

Un livre de Meliador
Le chevalier au foliel d'or,

and of which in one of his later poems, he gives the following account;

Dedans ce Romant sont encloses
Toutes les chançons que jadis,
Dont l'ame soit en paradis,
Que fit le bon Duc de Braibant,
Wincelaus, dont on parla tant;
Car un prince fu amorous,
Gracious et chevalerous,
Et le livre me fit ja faire,
Par très grant amoureus à faire,
Coment qu'il ne le veist onques.

The duke died in 1384, before this work was completed; and Froissart soon found a new patron in Guy Earl of Blois, on the marriage of whose son he wrote a pastoral, entitled *Le Temple d'Honneur*.—The earl having requested him to resume his history, he travelled for that purpose to the celebrated court of

Gaston

Gaston Earl of Foix, whose high reputation for every knightly virtue, attracted to his residence at Orlaix, those martial adventurers, from whose mouth it was the delight of Froissart to collect the materials of his history.—The courteous Gaston gave him the most flattering reception: he said to him with a smile, (*et en bon Francois*) “*qu'il le connoissoit bien, quoy qu'il ne le uist jamais veu, mais qu'il avoit bien oii parler de lui, et le retint de son hostel.*”—It became a favourite amusement of the earl, to hear Froissart read his romance of Meliador after supper.—He attended in the castle every night at twelve; when the earl sat down to table, listened to him with extreme attention, and never dismissed him, till he had made him *vuider tout ce qui estoit resté du vin de sa bouche.*—Froissart gained much information here, not only from his patron, who was himself very communicative, but from various knights of Arragon and England, in the retinue of the Duke of Lancaster, who then resided at Bourdeaux. After a long residence in this brilliant court, and receiving a present from the liberal Gaston, which he mentions in the following verses:—

Je pris congé et li bons contes
Me fit par sa chambre des comptes
Delivrer quatrevins florins
D'Arragon, tous pefans et fins
Et mon livre, qu'il m'ot laissé :

Froissart departed in the train of the Countess of Boulogne, related to the Earl of Foix, who was just leaving him to join her

new

new husband, the Duke of Berry. In this expedition our historian was robbed near Avignon, and laments the unlucky adventure in a very long poem, from which M. de St. Palaye has drawn many particulars of his life. The ground-work of this poem (which is not in the list of our author's poetical pieces, that Mr. Warton has given us from Pasquier) seems to have a strong vein of humour. It is a dialogue between the Poet and the single Florin that remained out of the many which he had either spent, or been obliged to surrender to the robbers. He represents himself as a man of the most expensive turn; in twenty-five years he had squandered two thousand franks, besides his ecclesiastical revenues: the composition of his works had cost him seven hundred; but he regretted not this sum, as he expected to be amply repaid for it by the praise of posterity.

After having attended all the festivals on the marriage of the Duke of Berry; having traversed many parts of France, and paid a visit to Zeland, he returned to his own country in 1390, to continue his history from the various materials he had collected. But not satisfied with the relations he had heard of the war in Spain, he went to Middleborough in Zeland, in pursuit of a Portuguese knight, Jean Ferrand Portelet, *vaillant homme et sage, et du conseil du Roy de Portugal.* From this accomplished soldier, Froissart expected the most perfect information, as an ocular witness of those scenes, which he now wished to record. The courteous Portelet received our indefatigable historian with

all the kindness which his enthusiasm deserved, and in six days, which they passed together, gave him all the intelligence he desired. Froissart now returned home, and finished the third book of his history. Many years had passed since he had bid adieu to England; taking advantage of the truce then established between France and that country, he paid it another visit in 1395, with letters of recommendation to the King and his uncles. From Dover he proceeded to Canterbury, to pay his devoirs at the shrine of Thomas of Becket, and to the memory of the Black Prince. Here he happened to find the son of that hero, the young King Richard, whom devotion had also brought to make his offerings to the fashionable saint, and return thanks to Heaven for his successes in Ireland. Froissart speaks of this adventure, and his own feelings on the change of scene which had taken place since his last visit to England, in the following lively and natural terms:—*Le Roy vint à un très grant arroy, et bien accompagné de seigneurs, de dames et demoiselles, et me mis entre eux, et entre elles, et tout me sembla nouvel, ne je ny congoissoye personne; car le tems estoit bien change en Angleterre depuis le tems de vingt et huyt ans: et en la compagnie du roy n'avoit nuls de ses oncles. Si fus du premier ainsi que tout cbatry.* Though Froissart was thus embarrassed in not finding one of his old friends in the retinue of the King, he soon gained a new patron in Thomas Percy, Master of the Household, who offered to present him and his letters to Richard; but this offer happening on the eve of the King's departure, it proved too late for the ceremony--*Le Roy estoit retrait*

pour

pour aller dormir.—And on the morrow, when the impatient historian attended early at the Archbishop's palace, where the King slept, his friend Percy advised him to wait a more convenient season for being introduced to Richard. Froissart acquiesced in this advice, and was consoled for his disappointment by falling into company with an English knight, who had attended the King in Ireland, and was very willing to gratify the historian by a relation of his adventures. This was William de Lisle, who entertained him, as they rode along together, with the marvels of St. Patrick's Cave, in which he assured him he had passed a night, and seen wonderful visions. Though our honest chronicler is commonly accused of a passion for the marvellous, with an excess of credulity, he says very sensibly on this occasion, *de cette matiere je ne luy parly plus avant, et m'en cestay, car voulentieres je luy eysse demande du voyage d'Irelande et luy en voulaye parler, et mettre en voye.* It appears plainly from this passage, that our historian was more anxious to gain information concerning the scenes of real action, than to listen to the extravagant fictions of a popular legend.—But here he was again disappointed:—New companions joined them on the road, and their historical conference was thus interrupted. These mortifications were soon repaid by the kind reception he met with from the Duke of York, who said to him, when he received the recommendatory letter from the Earl of Henault, *Maiſtre Jehan tenez vous toujours deles nous, et nos gens, nous vous ferons tout amour et courtoisie, nous y sommes tenus pour l'Amour du tems*

passe et de notre dame de merc à qui vous futes ; nous en avons bien la souvenance. With these flattering marks of remembrance and favour the Duke presented him to the King ; *lequel me receut joyeusement et doucement, (continues Froissart) et ne dist que je fusse le bien venus et si j'avoye esté de l'hostel du Roy son Ayeul et de Madame son Ayeule encors cstoys je de l'hostel d'Angleterre.* Some time, however, elapsed before he had an opportunity of presenting his romance of Meliador, which he had prepared for the King. The Duke of York, and his other friends, at length obtained for him this honour. He gives the following curious and particular account of the ceremony : *et voulut veoir le Roy mon livre, que je luy avoye apporte. Si le vit en sa chambre : car tout pourveu je l'avoye, et luy mis sur son liet. Et lors il l'ouvrir et regarda dedans, et luy plut tres grandement. Et plaire bien luy devoit : car il estoit enlumine, escrit et historie, et couvert de vermeil velours a dix cloux d'argent dorez d'or et roses d'or ou meillieu a deux gros fermaulx dorez et richement ouvrez ou meillieu rofiers d'or. Adonc me demande le Roy de quoy il traictoit : et je luy dis d'amours. De ceste responce fut tout resjony, et regarda dedans le livre en plusieurs lieux, et y lysit, car moult bien parloit et lysoit Françoys, et puis le fist prendre par ung sien chevalier, qui se nomme Meffire Richard Credon, et porter en sa chambre de retrait dont il me fist bonne chere.*



After passing three months in this court, Froissart took his leave of the munificent, but ill fated, Richard. In the last chapter

chapter of his history, where he mentions the unfortunate end of this monarch, he speaks, with an honest and affecting gratitude, of the liberal present he received from him on his departure from England ; it was a goblet of silver, gilt, weighing two marks, and filled with a hundred nobles.

On leaving England he retired to his own country, and is supposed to have ended his days in his benefice of Chimay, but the year of his death is uncertain. There is an ancient tradition in the country, says M. Le St. Palaye, that he was buried in the chapel of St. Anne, belonging to his own church. That ingenious antiquarian produces an extract from its archives, in which the death of Froissart is recorded (but without naming the year) in the most honourable terms. His *obit* bears the date of October, and is followed by twenty latin verses.

I shall not add the remainder of Mr. Hayley's note, as it contains chiefly accounts of his poetry ; but will, instead, give the following character of him from Mr. Hayley's own poem.—

Yet courtesy, with generous valour join'd,
Fair twins of Chivalry ! rejoic'd to find
A faithful chronicler in plain FROISSART ;
As rich in honesty as void of art.
As the young peasant, led by spirits keen
To some great city's gay and gorgeous scene,
Returning, with increase of proud delight,
Dwells on the various splendour of the fight ;

And

And gives his tale, tho' told in terms uncouth,
 The charm of nature, and the force of truth,
 Tho' rude, engaging; such thy simple page
 Seems, O Froissart! to this enlighten'd age.
 Proud of their spirit, in thy writings shewn,
 Fair faith and honour mark thee for their own;
 Tho' oft the dupe of those delusive times,
 Thy genius, foster'd with romantic rhymes,
 Appears to play the legendary bard,
 And trespas on the truth it meant to guard.
 Still shall thy name with lasting glory, stand
 High on the list of that advent'rous band,
 Who, bidding history speak a modern tongue,
 From her cramp'd hand the monkish fetters flung,
 While yet depressed in gothic night she lay,
 Nor saw th'approaching dawn of attic day.

[HAYLEY'S ESSAY ON HISTORY.]

V The extinction of the house of Burgundy, the administration of Lewis XI. and above all, the new method of making war, lately introduced throughout all Europe, had, by little and little, contributed to the abolition of that kind of military dignity or brotherhood, called Chivalry. This was a military institution which had arisen amongst the great lords, and in the same manner as religious societies, or brotherhoods, had arisen amongst other people. This institution owed its birth to the anarchy and rapine which had desolated all Europe. Voltaire gives his opinion that it arose on the extinction of the Charlemagne family; but

Selden

Selden differs from him, and says, some traces of it were to be met with during the reign of the Emperor Charlemagne himself. I have somewhere seen, that Charlemagne conferred it on several of his family, as did others of the ancient Kings of France. Indeed the traces of Chivalry appear to be of very ancient origin indeed. Selden and Spelman imagine it to have arisen from a custom, which is mentioned by Tacitus in his history of the Germans; that of giving arms to their young men in the public assemblies; and to the adoption by arms, practised by the Goths and some other barbarous nations. Amongst the Germans, a youth was armed with divers religious ceremonies, which has strongly the appearance of Chivalry. The Irish writers are pleased to say, that in the year of the world 3934, there were in Ireland, three orders of knights: the knights of the red branch, and two more orders.—*Vide Keating.*

Nobles of all degrees, dukes, counts, viscounts, vidames, and Castellans, were now become sovereign princes in their own territories, and continually making war upon each other; and instead of the great armies of Charles Martel, Pepin, and Charlemagne, almost all Europe, was divided into small troops of seven or eight hundred men; and sometimes much less. Two or three towns made a petty state, which was continually fighting with the neighbouring one. The communication between the provinces was shut up, the high roads were neglected, or infested with robbers, that the merchant could no longer travel with

with any degree of safety, or bring those commodities to market, without which, there was no possibility of subsisting. Every person in possession of a castle stopped them on the road, and laid them under contribution. Many of the larger castles on the borders of the rivers, were real dens of thieves, who not only plundered the merchants, but carried off all the women who fell in their way. Several of the lords by degrees entered into an association, for the safety and protection of the ladies, to which they bound themselves by an oath ; and this virtuous institution by becoming a religious act, became an indispensable duty :—Surely as Spenser says,

Nought is more honourable to a knight,
Nor better doth beseeme fair chevalry,
Then to defend the feeble in their righte,
And wrong redresse in such as wend awry ;
Whilome those great heroes got therebye
Their greatest glory from their rightful deed,
And place deserved with the gods on high.

Several associations of this sort were formed in most of the provinces, and every lord of a fief, held it an honour to be a knight. Towards the end of the eleventh century there were several religious and profane ceremonies, appointed for the observance of each candidate, which seemed to throw a new character upon the order. The person to be admitted was to undergo austere fasts, spend whole nights in prayer, with a priest and godfather

godfather, and to pass one night in arms, and to have the sacraments of confession, penance, and the eucharist, administered to him. He remained in the church until the celebration of high mass—keeping his vigils before some tomb.

At Soissons was a sepulchre of St. Dransius or Drausinus, who was supposed to have the power of rendering any champion invincible who should pass a night at his shrine—he was called the patron of combatants. Robert de Montfort, before his duel with Henry de Essex, who had been accused by him of cowardice and high treason, in his war against the Welsh in the time of Henry II. practised this devotion, and to this was attributed his success. St. Thomas Becket passed three nights before this shrine previous to the sentence of excommunication which he intended to pass on his sovereign, thinking it a combat of Christ, and himself a knight of the church. Amongst other tombs and places to which the above virtue was attributed, were those of St. Cebar, the holy sepulchre, and the shrine of St. Catharine.

Sometimes the candidates swore celibacy before they entered into the order. They were generally dressed in white when they went to be armed.

A romance-writer makes a king say to his sons when he armed them knights, “Whoever will enter any sacred order,

whether that of religion, of marriage, or of knighthood, ought first to purge his conscience, and cleanse his heart from every vice, and fill and adorn it with every virtue ; and charge himself with the greatest care to accomplish every thing he is commanded to do in the profession he takes upon him : in one word, he must be without reproach.”*



On the day before that in which the candidate was to enter the order, he was to sit at a table by himself, whilst his godfathers, and the ladies who were to arm him, dined at another ; whilst at the table by himself, he was forbidden to speak, laugh, or touch any food. The ensuing day he was to enter in the church, with his sword hanging about his neck, and receive the priest’s benediction ; he was then to go and kneel down before the lord or lady, who was to invest him with his armour and knighthood ; those of the assistants who were qualified to put on his spurs, clad him with his cuirasses, cap, cuishes, and the coat of mail called the haubert. The godfather who installed him, gave him three strokes with the flat of the sword, in the name of God, St. Michael, and St. George ; from this instant, every time he heard mass, and at the reading of the gospel, he drew his sword and held it upright.

The first mention made of solemn vows being used in England, is by Ingulphus, Abbot of Croyland, who wrote under
William

* Sir Palaye’s Memoirs of Ancient Chivalry,

William the Conqueror: he mentions it as the custom of the Saxons in England, to prepare themselves after the manner related above; but in the accounts given us by William of Malmesbury, of Athelstan's being knighted by Alfred his grandfather, no mention is made of these rites, although he speaks of Athelstan having been given a sword, a rich belt, and a curious robe, as the ensigns of knighthood. Ingulphus says, the Normans abominated this method of consecrating knights, and despised those who made the custom; yet for several years, the receiving the sword at the altar was observed in England and France, with other ceremonies. In Ireland the customs were very simple, "Four kings of several provinces of Ireland that submitted themselves to Richard II. were put under the care of Henry Castile, an English gentleman, that spoke Irish well, in order to prepare them for knighthood. By the king's command, he informed them of the English manners, in regard to diet, apparel, and the like; and then asked them whether they were willing to take the order, which the King of England would give them, according to the customs of England, France, and other countries. They answered at first, that they were knights already, and that the order they had taken was enough for them, and that they were made knights in Ireland, when they were seven years old, and that every King made his Son a Knight, and if the father be dead, the next king does it; and the manner of it was thus:—The new knight at his making, ran, with slender lances, against a shield, set upon a stake in a meadow; and the more lances he broke, the more honour continued

with his dignity. But Henry Castile told them they should receive knighthood with more state in the church, and afterwards being persuaded and instructed by the Earl of Ormond and others, they received knighthood at Christ Church in Dublin, after having performed their vigils in the same church and heard mass.—There were others also knighted with them; but the four kings, in robes suitable to their state, sat that day at the same table with the King.* In the reign of Stephen, oaths were dispensed with. The duty of a good knight is clearly shewn in the words of Alphonso V. King of Portugal, who, after having taken the city of Arzila, by an assault, from the Moors, went with great solemnity to the chief mosque; and when he had prayed some time before a crucifix, which was placed on the dead body of the Count de Marialva, who had been killed in the action; he commanded his son, the Infant of Portugal, to kneel down by his side, which being done, he drew his sword, and said to the young prince, “ My son, we have received this day a great favour from Almighty God, who has made us masters of so important a place, and given me so fair an opportunity of conferring on you the honour of knighthood, and of arming you with my own hands; but first to instruct you in the nature of this order; be it known, my son, that it consists in a close confederacy, or union of power and virtue to establish peace among men, whenever ambition, avarice, or tyranny trouble states, or injure individuals; for knights are bound

* Wynne's History of Ireland.

bound to employ their swords on these occasions in order to dethrone tyrants, and put good men in their places; they are likewise obliged to preserve fidelity to their sovereign, as well as to obey their chiefs in war, and to give them salutary counsels. It is also the duty of a knight to be frank and liberal, and to think nothing his own but his horse and arms, which he ought to keep for the sake of acquiring honour with them by using them in defence of his religion, and country, and of those who are unable to defend themselves; for as the priesthood was instituted for divine service, so was Chivalry for the maintenance of religion and justice. A knight ought to be the father of orphans, the husband of widows, the protector of the poor, and the prop of those who have no other support: they who do not act thus, are unworthy to bear the name. These, my son, are the obligations which the order of knighthood will lay upon you; consider whether you are desirous of obtaining it upon these terms."

The prince answering in the affirmative, the king asked him if he would promise to perform all these several duties, and make them to be observed with all the rights and customs of the order of knighthood;—to which he having assented "on these conditions," said the monarch, "I arm you a knight in the name of God the Father, the Son, and the Holy Ghost;" at each of these sacred names striking him with his sword on the helmet, he added, "May God make you as good a knight as this whose body you see before you, pierced in several places for the service of God and his sovereign;" then kissing him on the forehead, he raised him up with his hand.

In

In war, that is, on the field of battle, the ceremonies I have mentioned were seldom or never performed: the person who wished to be knighted, carried his sword to the king or commander in chief, who created him by only striking him on the neck with the sword; and this was done at the beginning, middle, or end of the battle, as the occasion offered.

The Knights of the Round Table long shone with unrivalled splendour; of them there were but four and twenty; they were seated at a round table to prevent the disputes which might have arisen concerning claims of precedence. To this fraternity none were admitted but such as had become renowned for virtue and arms. Much more strict and comprehensive were the rules belonging to this order, than to knights in general; it is not known with what particular ceremonies they were made. In time this order declined, and was neglected for a while; until Roger Mortimer, called the great Lord Mortimer, grandfather to Roger Mortimer, first Earl of March, erected again a table of knights, after the ancient order of King Arthur, with a retinue of one hundred knights, and an hundred ladies in his house, for the entertainment of such adventurers as came from all parts of Christendom.

“ My grandfie was the first since Arthur’s reign
“ Who the Round Table rectified again;
“ To whose great court at Kenelworth did come
“ The peerless knighthood of all Christendome;
“ Whose princely order honoured England more
“ Than all the conquests he attieved before

DRAYTON.

A regular installation was often followed by a magnificent entertainment, and frequently by a tournament; but these were always then at the people's expence.

Tilts and tournaments were first introduced into Germany by the Emperor Henry, surnamed the Fowler; who died in 936. He was allowed to be the greatest prince, and ablest statesman of his time, in Europe. Amongst other ordinances relating to these sports, he forbade the admission of any person to joust, who could not prove his nobility for four descents. This prince was so solicitous to promote valour, and increase the military strength of his kingdom, that he published a general amnesty in favour of all thieves, and banditti, provided they would enlist in his armies; those who took advantage of this, he actually formed into a regular troop.—The first tournament in Germany was appointed to be at Magdeburgh, in Lower Saxony.

There was a great difference between the tilt and the tournament, which consisted in this:—A tournament was a prelude of war, and fought by many persons together, with blunted weapons; whereas jousts could only be fought by two.—These last were often used for the purpose of duels, and military trials of offences. These duels were latterly a species of chivalry; whether they were formerly I cannot say—but they have the appearance of having been so. They were very ancient; similar to these,
was

was the old custom of two or more champions (when great armies were willing to settle their disputes without much slaughter,) being deputed from each contending party, to represent the whole body of the troops, and by the conquest of the one, or the other, decide the fate of the state they fought for: the combat of the Horatii and Curiatii was of this nature; and I am apt to suppose the combat of David and the gigantic champion of the Philistines, though performed without any preceding ceremonies or forms, that of defiance excepted, to have been amongst those, which were the origin of jousts.



Trials by duel were antecedent to Christianity, and these savage ordinances even Christianity could not abolish—this we see in Sir Henry Spelman, who speaks of a king of the Lombards, called Luitprandus, who says, “We are uncertain about the *judgment of God*, and have heard of many persons who have unjustly lost their causes in trials by battle; but we are not able to abrogate this impious law of the Lombards, which the custom of our nation has established.” Not only in criminal, but in civil causes, was this trial used: William I. granted full liberty to any Englishman to appeal any Frenchman, by duel, of theft, homicide, or any thing for which ordeals by fire ought to be granted. If the English appellants should choose to proceed by the latter, the Frenchman was not bound to that method of proof, but was to clear himself by the oaths of witness, according to the law of Normandy. If a Frenchman appealed an English-

man

man of the same crimes, the Englishman was to have the option of defending himself either by combat or the fire ordeal; and if either party could not, or was unwilling to maintain his cause by combat, he might procure himself a legal champion. If the French appellant was vanquished he was to pay the king sixty shillings; and if the English could not defend himself by combat or witnesses, he was to be tried by *the judgment of God*—that is—fire ordeal.

Duels at length became odious, as we see by the following extracts from the Duc de Sully:—

“Duels, it is true, are of long standing in France, and indeed, in Europe; but in that part only which had been overwhelmed by barbarians, from whose time this hateful custom takes its date, and appears, therefore, to be derived from them; and if histories of times more remote, such as that of the Emperor Otho I. and that of the divorce of Lothario, give some instances of single combat, they may be opposed by prohibition of equal antiquity, issued out by the power of the church, as that of the council of Valentia in 855, or by temporal authority. We have in France a very antient edict, which forbids them in all *civil* causes; and in *criminal* causes limits them to five cases; high-treason, rape, house-burning, murder, and nightly thefts. St. Lewis afterwards took away all restriction; and when Philip IV. his grandson, seemed to

restore them, 1303, in charges of state crimes, rapes, and house burning, to which he reduced them, he was incited by a motive at once deserving praise and censure; the hope of abolishing insensibly this custom of bloodshed, which had gathered strength in his time, by confining it to these rare cases set down in a positive law: to make this more evident, he forbade all manner of persons to allow them, by receiving what was called pledges of battle, and declared that right reserved to himself alone."

The Duc de Sully, then shews the difference between antient and modern duels in the manner following:—

"To shew, by explaining the difference between the antient duels and those of our time, what a number of nameless abuses have crept into a practice, which itself was from its first original, corruption, it will be sufficient to lay down the circumstances and formalities which were observed in those times.

In the first place, nobody, however offended, might take vengeance in his own right, or, as it is now practised in the first emotion of caprice or passion, and much less in mere bravado, which, in my opinion, is of all things the most contrary to the laws of society. They had their judges, before whom he who thought himself injured in his honour, was to give an account of the wrong suffered, and demand permission to prove, in the way of arms, that he did not lay upon his enemy a false accusation.

sation. It was then considered as shameful to desire blood for blood. The judge, who was commonly the lord of the place, made the person accused, likewise, appear before him; and never allowed the decision of a battle, which was demanded by throwing a glove, or some other pledge on the ground, but when he could get no other proof either of guilt or innocence.

The pledges were received, and the judge deferred the decision of the quarrel to the end of two months, during the first of which, the two enemies were delivered each of them to common friends, upon security for their forth coming: their friends endeavoured by all sorts of means to discover the person criminal, and to give him a sense of the injustice of maintaining a falsehood, from which he could expect nothing but the loss of his reputation, of his life, and of his soul; for they were persuaded, with the utmost degree of certainty, that heaven always gave the victory to the right cause; and, therefore, a duel in their opinion, was an action of which the event could be determined by no human power. When the two months were expired, the two rivals were put into close prison, and committed to the ecclesiastics, who employed every motive to make them change their design. If after all this, they still persisted, a day was at last fixed to end their quarrel.

When the day was come, the champions were brought fasting in the morning before the same judge, who obliged them both to

declare upon oath, that they said the truth; after which they suffered them to eat; they were then armed in his presence, the kind of arms being settled; four seconds, chosen with the same ceremonies, saw them undressed, and anointed all over the body with oil, and their beards and hair cut close. They were then conducted into an inclosed ground, and guarded by armed men, having been made to repeat for the last time their assertions and accusations, to see if they persisted in them without any alteration. They were not even then suffered to advance to the combat: that moment their seconds joined them at the two ends of the field for another ceremony, which of itself was enough to make their weapons drop from their hands, at least if there had been any friendship between them. Their seconds made them kneel down in this place, facing each other; they made them join hands, with the fingers of one, put between the fingers of the other; they demanded justice from one another, and were conjured on each side not to support a falsehood; they solemnly promised to act upon terms of honour, and not to aim at the victory by fraud or enchantment. The seconds examined their arms piece by piece, to see that nothing was wanting, and then conducted them to the two ends of the lists, where they made them say their prayers, and make their confession; then asking each of them whether he had any message to send to his adversary, they suffered them to fall to, which they did at the signal of the Herald, who cried from without the lists, “Let the brave combatants go.”—After this, it is true, they fought without mercy,

mercy, and the vanquished, dead or alive, incurred all the infamy of the crime and the punishment ; he was dragged upon a hurdle in his shirt, and afterwards hanged or burnt, while the other returned honoured and triumphant, with a decree that attested him to have gained his suit, and allotted him all manner of satisfaction.

There is throughout all this ceremony something wild and ridiculous ; but, however, the voice of reason, authority, and prudence, is still heard, though its dictates are utterly mistaken ; whereas there is nothing but monstrous unreasonableness in the practice of those smart youths who withdraw filly into a field to shed the blood of one another ; with hands impelled by no better instinct than that which instigates a beast of prey. If men were to fight with the same coolness and deliberation as in former times, can it be imagined there would be the hundredth part of the duels that now happen ? But men have thought it necessary to dismiss consideration from that action which is serious above all others : some rush blindly into this danger, others please themselves with being born for the destruction of their fellow-creatures ; others revive the hateful trade of gladiators, and are indeed more dreadful and contemptible than were heretofore the men that bore that name.

The forms of duels which were observed in Germany, differ not essentially from those of France, which I have described :
they

they were likewise received in Spain and England; only he who yielded to his adversary on a single wound, was reputed infamous; he could not afterwards either cut his beard, bear any office, wear a weapon, or mount a horse. On the contrary, he, who died in a courageous defence, was buried honourably. Another singularity, which must have kept duels from being common in Germany, was, that there were only three places where they could be fought, Witzburgh in Franconia, Uspach, and Hall in Swabia.”*

The duel mentioned in the time of Otho I. was on the account following:—

In the year 940, a question arose whether inheritance should descend in a direct line; whether, for example, a grandson, heir to an elder son, should succeed, on the death of his grandfather, in preference to his uncles. The Diet not being able to come to any determination on this point, though so clear according to our present ideas of inheritance, it was agreed that the cause, which had suggested the doubt, should be decided by duel. An equal number of combatants were accordingly chosen on both sides; and the suit was determined in favour of the grandson, his champions being victorious. Under the following reign a diet ordained, that doubtful cases should no longer be decided upon oath, but by the sword.†

That

* Sully's Memoirs, Vol. 4th, Book 22d.

† History of Modern Europe, Vol. 1st.



That which Sully mentions of the divorce of Lothario, was to have been fought in the year 867. Mezeray presents us with the circumstances.

Lothario II. King of Lorraine, had married Thietberge, daughter of Hubert Duke d'outre le Mont-Jou, and allied to Charles le Chauve; about the year 860 having taken a dislike to her, and being attached to Valdrade the sister of Gontier, Archbishop of Cologne, and niece to Thietgaud, Archbishop of Treves; prevailed on these prelates, who were fervile to his will, to assemble their suffragans at Aix-la-Chapelle, where they obliged them to agree to a dissolution of the marriage. On this Lothario publicly married Valdrade. The unfortunate Thietberge was branded with the most unjust scandal; having no real cause of blame, they accused her of an improper connection with her own brother—a charge as false, as it was horrible. This was made their plea for the divorce. Conscious of her own innocence, Thietberge, dared to prove it by the trial of boiling water—the ordeal was in her favour.

Pope Nicholas I. an able and judicious prelate, offended at Lothario's new espousals, wrote to Charles II. King of France, who had long been seeking some occasion to quarrel with Lothario; seizing the present opportunity, he would by force of arms have obliged him to relinquish Valdrade, had not Louis the German, King of Germany and Bavaria, interfered, and insisted

fisted on a general assembly being called; upon this Lothario promised to submit to the judgment of the church;—a promise which he intended to break (should that judgment differ from the wishes of his heart) on the first opportunity that offered.

X To elude the pursuits of Charles, ~~he~~ appealed to the Pope, and requested him to call a council of French bishops at Mentz, and to send his legates thither.

Lothario

The Pope granted his petition, and the council was held in the month of June. The two prelates, Gontier, and Thietbaud, were in the assembly; subservient to the wishes of the young Lothario, they still voted for the divorce, nor did they rest here—they corrupted, by gifts, the legates of the Holy Father. The council, influenced by the opinion of the legates, voted in favour of the divorce, and the sentence they had there pronounced, Gontier and Thietbaud, had the effrontery to carry themselves to Rome, for the approbation of Nicholas, who was too steady in the course of justice to let so infamous a behaviour pass unpunished; contrary to their expectations, he called another council in the Lateran, where he suspended and excommunicated the two archbishops, and declared every other bishop, who had by his evil counfel promoted the sentence of the dissolution of the marriage, should become subject to, and remain under the same penalties, until he made concession to some legates, who were expressly sent for the purpose. The insolent

infolent Archbishops not only disregarded the anathema, but answered it very sharply, issuing out another decree, that the Pope should himself be under the sentence of excommunication, for having acted (as they were pleased to declare) contrary to the holy canons, favouring excommunicated persons, and by his pride separating himself from the rest of the Bishops.

Gonthier long persisted in his obstinacy; but very shortly after, Thietbaud became convinced it was better to be obedient to the sentence of the Pope; whereupon he solicited a pardon, and gained his absolution during the life of Nicholas I. The sharp treatment which the infamous Valdrade met with from the Pope, made her resolve upon going to Rome, and seek an absolution of her crime, from the Pontiff himself. Love, however, overcame duty and devotion, in the heart of this young lady; she entered Italy a penitent, but had made but a small progress in her journey, when she recoiled from the right path, and flew back to the enamoured Lothario. Her true friends, who regarded her eternal welfare, more than the gaining of her approbation by advice which would finally ruin her soul, advised her once more to seek the Pope's forgiveness, and quit Lothario for ever; again she consented, and with a sorrowful heart again entered Italy; but it was only again to return. Actuated by the same passion that had driven her back to Lothario the last time, she gave up all intention of penance, and returned to Lorraine. This was too much for the Pope to submit to; enraged at her

contumacy and irresolution, he, in an assembly which he called for that purpose, declared her excommunicated ; at the same time he wrote very sharp letters to the young Prince, and threatened to take his kingdom from him, if he did not submit.

Love taught the foolish Prince to dissemble ; every kind of submission and artifice did Lothario practise to evade the anger of the Pontiff, who was, notwithstanding, too wary to be deceived by his machinations ; he sent a legate named Arsenius, into France, with orders to Louis the German, to hold a synod, wherein he should declare to Lothario himself by supreme authority, that this Prince, with all his adherents, should remain under excommunication, unless he, without farther evasion or obstinacy, relinquished Valdrade, and regarded the unhappy Thietberge as his wife.

The Kings, his uncles, on hearing this, found it was most politic to acquiesce for the present, and oblige Lothario to do the same. Immediately, however, that the legate had quitted France, Lothario returned to his former proceedings : he treated Queen Thietberge with the greatest cruelty, accused her of adultery, and offered to prove it by a duel. The success of Lothario was such that he obliged her to fly from him, and take refuge with Charles the Bald. The Pope took her cause much to heart ; he did every thing in his power to alleviate her sufferings, and force her unjust enemies to act with more lenity towards

towards her. Valdrade who had gained absolution from the legate Arsenius, on her parting from the king, and promising no more to return to him, was again excommunicated ; she had broken her promise, being weak, and devoid of every emotion of shame, or principle of rectitude ; she meanly triumphed in the humiliation of her rival, and gloried in possessing the heart of a man, to whom she had been mistress before the divorce of Thietberge. Thietberge found a champion, and an avenger of her wrongs, in the person of her brother, Duke Hubert, who was so much incensed at the ill usage of his sister, that he withdrew his allegiance from Lothario, and began to commit depredations on his territories : he killed his subjects, and suffered revenge so far to overcome humanity, that he proceeded, taking the most furious and sanguinary vengeance on a people, the offence of whose master, he made their own : horror marked his steps ; but he was stopped in his cruel career by the hand of a champion of Valdrade's. Count Conrade, who was the father of Raoul, first monarch of Transjurane, Burgundy, killed the Duke Hubert with his own hand. Notwithstanding this success, Lothario was a little tamed, and wished to gain the good opinion of Adrian, who had succeeded to the Pontificate on the death of Nicholas. He was in hopes he could at last win over the new Pope to grant him the dissolution of a marriage so exceedingly displeasing to him ; to effect this, he went into Italy, to drive thence the Saracens, who had there done great damages. The holy Father received him very graciously, on his assuring him he

had submitted to every thing that had been commanded him by Nicholas. For a short time the infatuated youth imagined his prospects were fair, and that subtlety and falsehood would at length crown their votary with the completion of his wishes. Adrian was not easier to be imposed on than his predecessor; it was but a transient gleam of sunshine, which brightened the prospect of Lothario's future days.

One day when Adrian presented Lothario with the eucharist, he desired him to swear by that solemn sacrament whether it was true, that he had renounced Valdrade, and whether it was his intention to give her up for ever, being convinced of the injustice he had been guilty of to Thietberge, and of the crime he committed in having married Valdrade during the life of the other lady.—Lothario swore. Could he imagine so black a perjury, however easily it could deceive a pope, could blind the wonderful omniscience of Heaven?—A cruel disorder was sent by Heaven to prove the contrary; it swept off his troops, and at length made the wicked and perfidious prince himself, an example of the just vengeance of a righteous God:—the sword of the exterminating angel cut his thread of life.

The last trial by combat in this kingdom was said to be in the sixth year of Charles I. 1631, between Donald Rey, Esq. appellant, and David Ramsey, Esq. defendant: this duel, however, was never really fought: it is true, they met before Robert Lord Lindsay,

Lindsay, Lord High Constable; Thomas Earl of Arundel, Earl Marshal, and other lords; but it was accommodated before the combat commenced by the King himself. Rushworth mentions one which was fought seven years afterwards.

In the romantic reign of Elizabeth, there was a combat appointed in England, in the year 1571. It was ordered to be fought under the inspection of the Judges of the Court of Common Pleas. This duel, however, like the foregoing, was never performed; the Queen forbade it; she commanded the parties to settle their differences, as well as they could, without a duel; yet Elizabeth, with a delicate regard to the punctilios of honour and Chivalry, judged it necessary that, for the preservation of these, the general forms of these kind of duels should be observed: with great ceremony, therefore, the lists were marked out, and every form attended to:—and there it ended.

The following account of a duel which was to have been fought, is to be found in Wynne's History of Ireland.—
“ Not long after there fell some difference between John, King of England, and Philip, King of France, for the right of some fort in Normandy, who, to avoid the shedding of Christian blood, agreed on each side to put it to a combat; of King Philip's there was a Frenchman in readiness. King John upon the sudden knew not what to do for a champion to encounter with him; at length one attending upon his person, informed him

him there was one Courcy, in the Tower of London, the only man in his dominions (if he would undertake it) to answer the challenge.—King John joyful at this, sent the first, the second, and the third time, promising great rewards and rich gifts, and that it stood him upon as far as the honour of his crown and kingdom did reach, to make good the combat. Courcy answered very forwardly, (the which was taken in good part, in regard of the urgent necessity) that he would never fight for him, neither for any such as he was; that he was not worthy to have one drop of blood spilt for, that he was not able to requite him the wrong he had done him, neither to restore him the heart's ease he had bereaved him of, yet notwithstanding all the premises, he was willing, and would with all expedition, be ready to venture his life in defence of the crown and his country. Whereupon it was agreed, that he should be dieted, apparelled, and armed to his content, and that his own sword should be brought him out of Ireland. The day came, the place appointed, the lists provided, the scaffolds set up, the princes with their nobility on each side, with thousands in expectation. Some say that the French champion never appeared that day in the lists, others that, he came forth, gave a turn, and rested him in his tent: they sent for Courcy, who all this time was trifling of himself about with strong points, and answered the messengers, “ If any of their company were to go to such a banquet, I think he would make no great haste.” Forth he comes, gives a turn, and went into his tent. When the trumpet sounded to battle,

battle, forth come the combatants, and viewed each other. Courcy beheld him with a wonderful stern countenance, and passed by. The Frenchman, not liking his grim look, the strong proportion and feature of his person, stalked still along, and when the trumpet sounded the last charge, Courcy drew out his sword, and the Frenchman ran away, and conveyed himself to Spain.* Whercupon they sounded victory ; the people clapped their hands, and cast up their caps. About a year after, King Philip desired King John that Courcy might be called before them, to shew some part of his strength and manhood, by a blow upon a helmet. It was agreed, a stake was set in the ground, and a shirt of mail and helmet thereon ; Courcy drew his sword, looked wonderfully stern upon the princes, cleft the helmet, the shirt of mail, and the stake so far in, that none could pull it out but himself. Then the princes demanded of him what he meant to look so sourly upon them ; his answer was, that if he had missed his blow upon the block he would have cut off both kings heads.—All that he had said was taken in good part.—King John discharged him out of all his troubles, gave him great gifts and restored him to his former possessions in Ireland.

Something different from these was the ensuing combat.—A cruel feud raged between the Clan Chattan and the Clan Kay, in the year 1396, which Robert III. in vain endeavoured to reconcile :

* It seems an impossibility he should be able to escape from the lists.

reconcile : at length the Earls of Crawford and Dunbar proposed, that the difference should be determined by the sword, by thirty champions on each side. The warriors were chosen, the day of combat fixed, the field appointed, and the king and his nobility assembled as spectators. On reviewing the combatants, one of the Clan Chattan (seized with a panic) was missing ; when it was proposed, in order to form a parity of numbers, that one of the Clan Kay should withdraw ; but such was the spirit of that brave people, that not one could be prevailed on to resign the honour and danger of the day. At length one Henry Wind, a sadler, who happened accidentally to be present, offered to supply the place of the lost Mackintosh, for the small sum of a French crown of gold. He was accepted—the combat began ; Henry fairly earned his pay ; for by his prowess, victory declared itself in favour of his party. Of that of Clan Chattan, only ten and the volunteer were left alive, and every one of them dangerously wounded. Of the Clan Kay, only one survived, who declining so unequal a combat, flung himself into the Tay, and swam over unwounded to the opposite shore.

X The strangest duel I ever met with, was one fought “ Between “ a dog and a man in the year 1371, in the presence of King “ Charles V. of France, and related by Montfaucon. A “ Gentleman of the Court was supposed to have murdered “ another, who had been missing for some days. This suspicion arose

“ arose from the mute testimony of the person’s dog, a large
“ Irish greyhound, who with uncommon rage attacked this
“ supposed murderer wherever he met him. As he was a gen-
“ tleman, and a man of very nice honour (though by the way
“ he really had murdered the man), he could not bear lying
“ under so dishonourable a suspicion, and therefore applied to
“ the king for leave to justify his innocence by a single combat
“ with the said dog. The king being a great lover of justice,
“ granted his suit, ordered the lists to be made ready, appointed
“ the time, and named the weapons. The gentleman was to
“ have an offensive club in his hand ; the dog a defensive tub,
“ to resort to occasionally. The Irish greyhound willingly met
“ this fair inviter, at the time and place appointed. They
“ fought ; the dog prevailed, and almost killed the honourable
“ gentleman, who had then the honour to confess his guilt, and
“ of being hanged for it in a very few days.”

vis. 2 /

Mr. Pennant mentions a duel concerning a coat of arms, which, though appointed, never took place.—Sir Edward Burnel served in many actions in Scotland, under Edward I. and appeared with great splendour. He was always attended with a chariot decked with banners ; on which, as well as on the trappings of his horses, were depicted his arms. He married Alice, daughter of Lord Despenser, by whom he had no issue. On his decease in 1315, his sister Maud became sole heir : she married first, John Lord Lovel, of Tichemarshe,

surnamed The Rich ; he died in 1335. Her second husband was John de Handlow, who died in 1346, and left by her one son, named Nicholas Lord Burnel, the subject of much contest in the court of chivalry, with a Robert de Morley, on account of the arms which Nicholas bore, in right of certain lands of the Barony of Burnel, bestowed on him by his mother. These arms de Morley had assumed without any just pretence ; but because, as he declared, “ It was his will and pleasure so to do, and that he would defend his so doing.” Probably he had no arms of his own, having been the first of his family who had appeared in a military capacity. He had served as esquire to Sir Edward Burnel, without any other domestic than one boy ; and, ever since the death of his master, assumed the arms in dispute. It happened that they were both at the siege of Calais, under Edward III. in 1346, arrayed in the same arms. Nicholas Lord Burnel challenged the arms as belonging to the Burnels only, he having at that time under his command a hundred men, on whose banners were his proper arms. Sir Peter Corbet, then in his retinue, offered to combat with Robert de Morley, in support of the right which his master had to the arms ; but the duel never took place, probably because the king denied his assent. The suit was then referred to the court of chivalry, held on the sands before Calais, before William Bohun, Earl of Northampton, High Constable of England, and Thomas Beauchamp, Earl of Warwick, Earl Marshal. The trial lasted several days ; when Robert, apprehending that the cause would

go against him, took an opportunity in presence of the king, to swear by God's flesh, that if the arms in question were adjudged from him, he never would arm himself in the king's service. On this the king, out of personal regard for the signal services he had performed in those arms, and considering the right of Nicholas Lord Burnel, was desirous to put an end to the contest with as little offence as possible. He therefore sent the Earl of Lancaster, and other Lords, to Nicholas, to request that he would permit Robert de Morley to bear the arms in dispute, for the term of his life only : which Nicholas, out of respect for the king, assented to. The King then directed the High Constable and Earl Marshal to give judgment accordingly. This they performed in the church of St. Peter, near Calais, and their sentence was immediately proclaimed by a herald, in presence of the whole army there assembled.—Robert de Morley was seized with his last illness in Burgundy, in the year 1360, when the English army was on its return from the blockade of Paris. Feeling the approach of death, he directed that his banner, with the arms of Burnel, should, upon his decease, be delivered to Nicholas Lord Burnel, in pursuance of the judgment before passed in the court of chivalry ; and accordingly his banner bearer, having in his hands the banner rolled up, delivered it to Lord Burnel, in presence of numbers of the nobility, convened as witnesses of the ceremony. Lord Burnel died in the year 1382, and was interred in Acton Burnel church, under an altar tomb, with a brass plate inlaid in it of the figure of an armed

man, and a braſs label inscribed, *Hic jacet Dominus Nich. Burnel, miles Dominus de Holgot, qui ob. 12. die Jan. A. D. 1382. Cujus anima propitietur Deus. Amen.*

The last instance which occurs in the history of France, of a judicial combat being authorized by the magistrate, was the famous one between M. Jarnac, and M. de la Chataigneraie, A. D. 1547.

Tournaments were brought into England in 959, by King Edgar, and in the following century were established all over France; from France they were spread into other countries. They went by the name of Ludi Galici, or French Games, because Geoffri de Preuilli (who died in 1066) published a code of laws by which they were regulated, and those regulations were settled by the king and nobility, in their assemblies. Some authors assign to him the first introduction of them into France. The name Tournament came from the combats of the sword, axe, and dagger, because in the action the champions turned themselves continually round—whereas jousts passed in a straight line.

These tournaments were of great use in teaching the knights all the different methods of war then in use; but more especially the management of the horses and lances. These encounters could not be undertaken without the permission of the King.—They were generally proclaimed in the name of God and the

Virgin

Virgin Mary. The knights who intended to act in the tournament, were very punctual for several days beforehand in hearing mass every morning the first thing, but particularly on the day of the combat would they confess and hear mass, and make the sign of the cross on entering the lists.

While they were preparing the lists destined for the tournaments, they exhibited through the cloisters of some neighbouring monasteries, the armorial shields of those who designed to enter the lists. It was the antient custom to carry the coats of arms, helmets, &c. into the monastery before the tournament began; and to offer up in the church, after the victory was gained, the arms and horses with which they had fought; the former was done, that they might be viewed by the lords, ladies, and young gentlewomen, to satisfy their curiosity: and a herald or pursuivant at arms, named to the ladies, the persons to whom they belonged separately; if amongst these pretenders there was found any one of whom a lady had cause to complain, either for speaking ill of her, or for any other fault or injury, she touched the helmet or shield of these arms to demand justice, and on signifying that, she recommended her cause to the judges of the tournaments.*

Henry II. of France was peculiarly fond of tournaments;—he excelled in every exercise of Chivalry, but his death being occasioned

* St. Palaye.

sioned by a tournament, caused the prohibition of them in France. It happened as follows :—The marriage of Elizabeth to Philip II. which was celebrated by proxy at Paris, made the court of Henry II. uncommonly splendid. Tournaments, and carousals added a martial magnificence, to the other amusements of a gentler nature. The young Duke of Savoy, Emanuel Philibert, arriving about the same time at Paris, accompanied by the Duke of Brunswick, the Prince of Orange, and a hundred gentlemen, was received with every demonstration of respect and attention by Henry, who met and embraced him at the foot of the great staircase of the Louvre. This incident redoubled the festivals, which were interrupted only three days after by the tragical catastrophe of the King's death. The lists extended from the palace of the Tournelles to the Bastile, across the street of St. Antoine ; and Henry himself had broken several lances with different lords of the court, in all which he had shewn unusual vigour and address. On that day, which was the third of the tournaments, and the 30th of June, 1559, he wore the colours of his mistress Diana de Poitiers, Duchess of Valentinois, in token of his love, and in compliance with the laws of Chivalry, of which gallantry always formed so distinguishing a feature. These colours were black and white, in allusion to her state of widowhood. Towards the close of the evening, and before the conclusion of the tournament, Henry had a great inclination to try his prowess against the Count de Montgomery, Captain of his life guards. He was son to that Seigneur de Lorges, who

had

had formerly wounded Francis I. so dangerously on the head, at Romorentin, in Berri, and was distinguished for his superior address in these combats above any nobleman in the kingdom. Gabriel de Lorges, urgently entreated of the King (though in vain) to excuse him from giving the fatal proof of his dexterity, which took place.

Catherine de Medicis, as if by a secret presage of the event, besought the King not to re-enter the lists, but he resisted her solicitations, adding he would break one lance more in her honour. Montgomeri accepted the challenge with extreme reluctance; Henry commanded him to obey, and even fought with his visor raised—though on this authors are not quite agreed, whether it was raised, or flew open, by a blow received from Mongomeri's lance. The shock was rude on both sides, but the Count's lance breaking against the King's helmet, he attacked Henry with the stump which remained in his hand, it entered under the eye brow of his right eye, and the blow was so violent as to throw him to the ground, and deprive him instantly of both his speech and understanding, which he never more recovered, though he survived the accident near eleven days. Some authors say the accident happened by the awkwardness of the squire who had not fitted the helmet on well.—Montgomeri fled to England, and did not return to France until the reign of Charles IX. Catherine ordered the King to be carried to the palace of Tournelles; every assistance was procured him, and
the

the divine mercy implored by processions and public prayers ; but the wound was beyond a cure, and he at length expired aged forty years and four months.

This fatal accident made the French dread to recall the tournaments, lest a second accident of this dreadful nature should, a second time, plunge the kingdom into the same depth of consternation as was occasioned by the first. It is rather singular that duels also received an almost mortal blow in the reign of this monarch. Henry was present with his whole court at the celebrated duel between Guy de Chabot Jarnac, and Francis de Vivonne la Chataigneraie, which was fought with all the forms of Chivalry at St. Germaine en Laye. This quarrel originated from some disputes about the honour of two ladies. La Chataigneraie was one of the most accomplished cavaliers in France ; skilled in the practice of arms, vain of his acknowledged address, and relying on the royal favour, he despised his antagonist ; while Jarnac more cautious, and neither supported by superior force, or any hope of Henry's partial protection, endeavoured to supply these defects by artifice. A fever had diminished even his usual strength and activity ; but the presumptuous negligence of La Chataigneraie, decided the duel in his favour. By a thrust totally unexpected, Jarnac wounded Chataigneraie in the ham, and threw him to the ground. Henry instantly threw down his baton to put an end to the engagement, and Jarnac as the law of arms required, was obliged to desist ; but his competitor, stung

with

with disappointment, covered with shame, and incapable of surviving these accumulated misfortunes, would not accept of a life which he deemed ignominious ; and having torn off the bandages applied to his wounds, soon after expired. The King was so deeply affected with this combat and its event, so opposite to his wishes and expectations, that he made a solemn vow, never during his reign to admit of a second on any pretext whatsoever.*

Tournaments as might be expected, were very often attended with very dreadful accidents. Numbers of knights were killed in these games. In one tournament at Nuys, there were eighty two knights, and as many squires killed. These accidents, however, only served to make them more in vogue ; at length the Popes were obliged to condemn them together with duels. Pope Innocent II. and Eugenius III. made canons against them, by which all, who should die in them, were to be denied Christian burial. One of the earliest restrictions of these latter practices which occurs in the history of Europe, is that of Henry I. of England ; he prohibited trial by combat in questions concerning property of small value.—Louis VII. of France edicted the same. St. Louis tried to establish trial by evidence.

Notwithstanding the severity of the Popes prohibitions they universally prevailed. They were particularly observed under Stephen, who was very much attached to Chivalry. Henry II.

* Wraxal's history of the race of Valois.

of England forbade them, except in such cases as they could not be dispensed with, for those times would by reason of their savage character, admit of no other method of deciding disputes on many subjects; indeed no other method was reckoned so honourable to the heroes of a barbarous age.

Henry III. in the twenty-ninth year of his reign, 1245, forbade tournaments within five miles of Cambridge, because they interfered too much with the studies of the scholars, who delighted more in attending a tournament, than in the acquirement of knowledge.

The prohibition of Henry, did not, however, prevent Ralph de Ramors from holding one in the town itself, for which he was obliged to pay a very heavy fine, and make submission to the Earls of Cornwall, Leicester, and Norfolk.

Gilbert, Marshal Earl of Pembroke, proclaimed one soon after at Ware, in Hertfordshire. He met his own destruction in this, and was thrown from his horse and killed, which caused a more severe prohibition of them; yet they ceased not in England until the sixteenth century; for in 1572, Queen Elizabeth, for the amusement of her lover the Duke of Anjou, held one in a tilt yard in London, when he came over for the purpose of gaining her hand. “Here,” says Mr. Pennant in his London,

little

little eyes, hooked nose, skinny lips, and black teeth, she could suck in the gross flatteries of her favoured courtiers. Essex (by his squire) here told her of her beauty and worth."

The most sumptuous tournament ever held was celebrated in honour of the commissioners sent from France to propose the marriage. A banqueting house, most superbly ornamented, was erected at above the expence of a thousand seven hundred pounds. The gallery adjoining to her Majesty's house at White-hall, whereat her person should be placed, was called, and not without a cause, the castle or fortress of perfect beauty !*

Her Majesty, at the time aged forty eight, received every flattery the charms of fifteen could claim. This fortress of perfect beauty, was assailed by desire, and his four foster children. The combatants on both sides were persons of the first rank : a regular summons was first sent to the possessor of the castle, with a song ; which ended, two cannons were fired off, one with sweet powder, and the other with sweet water : after that there were store of pretty scaling ladders, and then the footmen threw flowers, and such fancies against the walls, with all such devices as might seem fit shot for desire. In the end desire is repulsed, and forced to make submission ; and thus ended an amorous foolery, of which, continues Pennant, the reader may find six pages in Hollingshead.

* Pennant from Hollingshead.

✓ One of the knights who were famous in these tournaments was Thomas Earl of Exeter, eldest son of Burleigh.—In the above tilting Sir Philip Sydney carried off the prize.

✗ Two principal heroes of the time (continues Mr. Pennant) were Sir Henry Lee, Knight of the Garter, the faithful devoted knight of this romantic princess, and George, Earl of Cumberland. The first had made a vow to present himself armed at the tilt-yard, on the 27th of November, annually, till he was disabled by age. This gave rise to the annual exercises of arms during the reign. The society consisted of twenty-five of the most distinguished personages about the court. Among them was Sir Christopher Hatton, and even the Chancellor, I think Sir Thomas Bromley. Age overtook Sir Henry in the thirty-third year of her Majesty; when he retired with great ceremony, and recommended as his successor, the famous hero, the Earl of Cumberland. Sir Henry, in the year 1590, invested his successor with much form; and in the true spirit of Chivalry and romance, in the presence of the Queen and the whole court, armed the new champion and mounted him upon his horse. His own armour he offered at the foot of a crowned pillar, near her Majesty's feet: after which he clothed himself in a coat of black velvet, pointed under the arm, and instead of a helmet covered his head with a buttoned cap of the country fashion. He died aged eighty, in 1611, and was buried at Quarendon, near Aylesbury, Bucks.—At an audience, which the Earl of Cumberland

land had after one of his expeditions, the Queen dropped one of her gloves. His Lordship took it up and presented it to her: she graciously desired him to keep it as a mark of her esteem. He adorned it with diamonds, and wore it in the front of his high crowned hat on days of tournaments. The armour he wore on the occasions of his tilting, was adorned with roses and fleurs de lis.

In 1233, Edward having finished the affairs of North Wales, to gratify a martial nobility, and to amuse or flatter his new subjects by a spectacle unknown to the Welsh, ordered a tournament to be held at Nevyn, a town in Carnarvonshire, on the Welsh Channel; a great number of knights, foreigners as well as English, came from all parts to share in this military entertainment.*

In Cheapside was held most splendid tournaments in the year 1331; they began September the 21st, and lasted three days. A scaffold was erected for Queen Philippa, and her gay train of ladies, all most richly attired, to behold the knights collected from all quarters to shew their skill in deeds of arms. The upper part of the scaffold on which the ladies were seated broke asunder, whereby they fell down, and many knights and others who stood beneath were much hurt. The carpenters were saved from punishment by the intercession of the Queen; but to prevent such accidents in future, the King ordered a building of stone



* Warrington's History of Wales, Book 9th.

stone to be erected near the church of St. Mary le Bow, for the King, Queen, &c. to see the gallant spectacles in safety; which was long used for the same purpose, even 'till the year 1410, when Henry IV. granted it to certain Mercers for their trade.

Near Sterling is a hill which took its name from the tournaments. It is called *Ladies Hill*, because here the ladies sat to view the actions of the knights, which were performed in a hollow between this place and the Castle of Sterling.

✓ Henry VIII. had been also a great lover of tournaments. Mr. Pennant mentions in his time a great feasting and jousting held at Durham Place, in 1540. The feast was given by the Challengers of England who had caused to be proclaimed in France, Flanders, Scotland, and Spain, a great and triumphant justing to be holden at Westminster, for all comers that would undertake them. But both challengers and defendants were English. After the gallant sports of each day, the challengers rode to Durham House, where they kept open house, and feasted the King and Queen (Ann of Cleves) with her ladies, and all the court. In this time of their housekeeping, they not only feasted their king, queen, ladies and all the court as is afore shewed; but also they cheered all the knights and burgesses of the Common House in the Parliament; and entertained the Mayor of London, with the Aldermen and their wives, at a dinner, &c. The King gave to every one of the said challengers and

and their heirs for ever, in reward of their valiant activity, an hundred marks, and a house to dwell in of yearly revenue, out of the lands pertaining to the hospital of St. John of Jerusalem.

Carousals were held under James and Charles I. but tournaments were finally abolished in 1590. The famous De la Pole seems to have been a great filter from the speech Shakespeare makes Margaret of Anjou say to him, in the first part of the contention of the Houses of York and Lancaster.

V

“ I tell thee Pole, when thou didst run at tilt
“ And stol'st away our ladies hearts of France,
“ I thought King Henry had been like to thee,
“ Or else thou hadst not brought me out of France.”

Charles Brandon, Duke of Suffolk, will equal any of the above romantic heroes, for his love of Turney. In his younger days, in the year 1510, he appeared at Westminster in the solemn justs held in honour of Catherine of Arragon, in the dress of a recluse, begging of her highness permission to run in her presence; which he obtained. He then instantly flung off his weeds, and came out all armed. He signalized himself at the justs at Tournay, in 1511, instituted by Margaret, Princess of Castile, in compliment to his royal master. The place was flagged with black marble, and the horses of the knights were shod with felt, to prevent them from slipping. From hence he carried off as a prize, the heart of Margaret. Suffolk had no

heart

heart to return in its place, his was become a captive to Mary, the sister of Henry VIII. of England. Unable to conquer his flame although the King gave her in marriage to Louis XII. of France, he followed her over in character of ambassador. Francis, Duke of Valois, the Dauphin, proclaimed a tournament in honour of Mary, which was to be held at her coronation in Paris. Brandon heard of the proclamation and requested of the King permission to be present. Having obtained consent, he went over attended by the Marquis of Dorset and his four brothers; the Lord Clinton, Sir Edward Neville, Sir Giles Capell, and Sir Thomas Cheyney. The Duke of Valois chose Charles and the Marquis of Dorset as his aids in all the martial exercises of the time.

“ When thou to France conducted was by fame
 “ With many knights, which from all countries came
 “ To see me on St. Denis, on my throne
 “ Where Lewis held my coronation;
 “ Where the proud Dolphin for thy valour sake,
 “ Chose thee at tilt his princely part to take;
 “ When as the staves upon thy caske did light,
 “ Grieved therewith I turned away my fight.

 “ But when I saw thy proud unconquer'd launce,
 “ To bear the prize from all the flow'r of France.

“ County St. Paul our best at arms in France,
 “ Would yield himself a squire to beare thy launce.
 “ Galeas and Bounarin, matchlesse for their might,
 “ Under thy tow'ring blade have couch'd in fight.” “ The

“ The Count Galeas, at the justs rannc a course with a
 “ speare which was at the head five inches square on every side,
 “ and at the butt nine inches square, whereby he shewed his
 “ wondrous force and strength. This Bounarme, a gentleman
 “ of France, at the same time came into the field, armed at all
 “ points with ten spears about him : in each stirrop three, under
 “ each thigh one ; one under his left arm, and one in his
 “ hand ; and putting his horse to the career, never stopped until
 “ he had broken every staff.”

“ When Marquis Dorset and the valiant Grayes,
 “ To purchase fame first croste the narrow feas,
 “ With all the knights that my associates went
 “ In honor of thy nuptial tournament.
 “ When on the tilt my horse like thunder came,
 “ No other signal had I but thy name ;
 “ Thy voice my trumpet, and my guide thine eyes,
 “ And but thy beautie I esteemed no prize.
 “ That large lim'd Almaine, of the giant race,
 “ Which bare strength on his breast, feare on his face ;
 “ Whose finew'd arms with his steel-temp'r'd blade,
 “ Thro' plate and mail such open passage made ;
 “ Upon whose might thy Frenchmen's glorie lay,
 “ And all the hope of that victorious day ;
 “ Thou faw'ſt thy Brandon beat him on his knee,
 “ Off'ring his shield a conquered spoyle to thee.”

DRAYTON.

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The French at this tournament, envious at seeing him at a single combat overthrow both man and horse, introduced into the lists a gigantic German whom they thought of incomparable strength and prowess, in order to conquer by superior force our British hero. The German encountered him, but the duke appeared so likely to come off conqueror, that the French tried to save their champion. The Duke made a second essay ; caught him round the neck and beat him so violently with the pummel of his sword, that the blood came out of the side of his casque. The French then interfered again, and conveyed the gigantic German away. Soon after the aged husband of the young and beautiful Mary died, and left her at liberty to receive the addresses of the Duke of Suffolk. Their attachment was reciprocal, and Mary informed her lover of her predilection for him, by sending him word, that she gave him four days to consider whether he would marry her or not. Suffolk readily consented. Francis I. favoured his suit, for he wanted Mary to return to England. Charles carried her from France, and at his wedding had a magnificent tournament in honour of his royal bride, at which he tilted himself. The livery and trappings of the duke's horse upon the occasion, were half cloth of gold and half cloth of frieze, with the following lines on them :—

“ Cloth of gold do not despise,
“ Though thou art matched with cloth of frieze ;
“ Cloth of frieze be not too bold,
“ Though thou art matched with cloth of gold.”

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When a knight challenged all the world, he wore an emprise consisting of a gold chain, or some other badge of love and Chivalry. Sometimes this emprise was fixed up in a public place; when another knight accepted the challenge for trial of Chivalry, called a combat of courtesy, he gently touched the emprise; but if he was determined to fight the owner *a tout rance*, that is, to extremity, he tore away the emprise with force and violence.—John de Bourbon caused it to be proclaimed in 1414, that he was going to England with sixteen other knights to fight to extremity, that he might avoid idleness and merit the favour of the lady he served.

From these kind of combats, many persons first gained arms, and became in possession of the inheritances which have since descended to their offspring, by striving in the jousts and tournaments to gain by their prowess the hand of the lady who was to be the prize; it was no uncommon thing for some nobleman or prince to proclaim a tournament, and declare his daughter, or some other female relative, with his estates and possession, should be the reward of victory.

In the year 1083, Mellet, the daughter of the Lord of Wittington, made a declaration she would marry no one but the knight of most distinguished prowess. Guarine de Metz, a noble Lorrainer, Lord of Adderbury and Sheriff of the county, hearing of this, joined the other youths who wished to contend

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for her hand. The combatants were to assemble at Peverel's Place, or the Castle in the Peak. Guarine appeared with a silver shield, and a peacock on his crest;—he conquered and gained the lady, with the Lordship of Whittington as her dower. His posterity assumed the name Fitwarine, and continued Lords of Whittington for near four hundred years.



Having just mentioned the peacock on the crest of Guarine, it is necessary to say how very honourable this bird was reckoned amongst knights. St. Palaye says this and the pheasant were in higher esteem than any bird whatsoever.—The family of Clifton bear the first mentioned bird for their crest.



The family of Musgrave owes to Chivalry its arms.

The Musgraves were originally German as the name plainly imports, being dignified by the title of Margrave or Lords of Marshes and Mosses; which family, in process of time, became so considerable that one of their descendants had an Arch-duchess of Austria given him in marriage.—The traditional history is this: The emperor had two great generals in his army who made court to his daughter at the same time; and as he had received singular services from each of them, he was very unwilling to prefer one to the other—neither did he choose to deny her to one of them—therefore, to decide the matter, he ordered them both to run at the ring for her; this exercise was then

then much in fashion. It so happened that this Mufgrave, one of the contending generals, was so fortunate as to pierce the ring with the point of his spear, by which action he gained the princess for the reward of his dexterity ; and had six annulets or, placed, three, two, and one, on a field azure, given him for arms ; and for a crest, two arms armed proper, holding an annulet.

The most singular combat, by which arms were ever gained, was one which happened in the family of Hotot. The family of Dudley, a bart. of Clapton in Northamptonshire, bears for arms, azure a chevron or, between three lions heads erased argent; and for crest, on a ducal crown or, a woman's head with a helmet thereon, her hair dishevelled, and her throat-latch loose, all proper. The occasion of this family's bearing this is mentioned in a manuscript, written in the year 1390, by a monk, who was parson of Clapton, to be this : That the father of Agnes Hotot, (who was afterwards married to Dudley) having a dispute with one Ringsdale, about the title to a piece of land, they agreed to meet on the disputed ground, and decide it by combat. Hotot, on the day appointed was laid up with the gout, but his daughter Agnes, rather than he should lose the land, or suffer in his honor, armed herself cap-a-pe, and mounted her father's steed, went and met Ringsdale, whom after a stubborn fight she dismounted ; and when he was on the ground, she loosened her throat-latch, lifted up her helmet, and let down her hair about her shoulders, and discovered herself to be a woman. In memory of which

heroic

heroic action her descendants have always used the above crest, and for a motto, *Galæa spes salutis*. The manor of Clapton came in by Agnes. The family is originally descended from the Paganells, who soon after the conquest, were created Barons of Dudley. The first who settled at Clapton, was styled Thomas de Dudley, second son of Sir John de Sutton, who in right of his wife, was made Baron of Dudley, about the year 1340: This Thomas Dudley was one of the lords of Clapton manor, and his grandson married Agnes Hotot in 1395. She afterwards proved the heiress to the ancient family of the Hotots, and he thereby became the sole lord of the manor of Clapton.

Every person who created a knight was not obliged to be a knight himself, for many had the power who could not enter into the order, such as abbots, bishops, &c.—Stephen Lanfranc knighted William Rufus. It appears that abbots in the thirteenth century had this power, because St. Bruno, Abbot of St. Edmundsbury, made a knight of Howard his nephew, who having first confessed his sins, and received absolution, offered his sword upon the altar; and after the gospel being read, this priest put the sword he had first consecrated on Howard's neck, with his benediction; then having heard mass, and received the eucharist, he became a true and lawful knight.

At a solemn synod, held by Anselm, Archbishop of Canterbury, in 1102, by the king's consent at Westminster, at which

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all the bishops were present, Anselm requested, by desire of the king, that the chief lay lords of the land would make some constitutions respecting this power of the clergy ; they therefore made a canon, in which was, that abbots should no longer have the power of creating knights. Henry the first, however, granted, and King John confirmed the grant, to the abbots of Reading, the power of knighting persons, with some caution of their behaviour therein. Of the general rules for the order were these : Not to admit persons thereto before they were twenty-one ; before that age they were termed batchelors. No squire or batchelor might wear gold, or enter the lists against a knight. No knight might wear his helmet in church, but uncovered his head on entering. It was a common oath for a knight to swear by his sword, which seems to be taken from the ancients ; the ancient Irish always swore by their arms. There was a great distinction made in the dres of knights and squires—colours and furs of particular kinds were appropriated to those who had entered the order ; ermine, sable, meniver and all *cossily* furs were kept for them.—Scarlet lined with ermine was particularly honourable ; all reds were knightly colours.—Green was peculiar to knights errant, and sometimes to bannerets.

The great feudal lords imposed a tax on their vassals on the day that any of their children became knights ; but this aid they might not demand unless they had entered into the order themselves, when their sons were created. Many lords who were

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incorporated into these societies, would, similarly to the Welsh kings and nobles, send their children to be brought up at a distance from their parents, putting them under the care of the most renowned in Chivalry, that they might learn the art;—during this time of tuition, they were called apprentices. The great Arch-bishop Becket once brought into the field, seven hundred knights, all of his own household, every one of whom was attended with a squire. The writers of Becket's life affirm that many noblemen, not only English, but foreign, sent their children to be brought up in his family under his discipline; and those who had been educated with Becket, were esteemed the bravest soldiers in the king's army, charging first, and daring most in every engagement. The Chancellor was himself a most excellent knight, nearly exceeding all of his household in valour. When Henry II. went to Normandy, he left Becket at Quercy to defend Cahors, and the other conquests made in that province. Becket not only defended these, but took by storm at the head of his troops, three castles in those parts, which had been accounted impregnable, and for that reason had been unattempted by Henry. He also passed the Garonne, and made an inroad into the Earldom of Thoulouse on the other side of the river. After performing these services he left his household forces to garrison the forts he had taken, as well as those which the King had committed to his care, and rejoined that prince in Normandy; but he did not go thither unattended, for he hired four thousand stipendaries, of an inferior degree, to serve him

forty days. These knights not only received from him very liberal pay, but were constantly fed at his expence, and many of them at his own table. During this part of the warfare, he engaged in single combat Engelram de Tric, a French knight, very famous for his valour, dismounted him with his lance, and gained his horse, which he led off in great triumph.

“ As the title of knight was only a distinction used by custom, “ a kind of conventional honour, and not of any real dignity in “ the state, or of the least weight in the form of government; “ the knight had no share in the election of emperors or kings, “ or was it necessary to be dubbed a knight to hold a seat in the “ Diets of the Empire, the Parliaments of France, or the Cortes “ of Spain; in a word, none of the essentials of Government, “ such as infeofments, rights of dependency, and jurisdiction, “ inheritance, or laws, had any connection with Chivalry. “ The chief privileges of this institution consisted in exhibitions “ and tournaments. Kings themselves frequently entered into “ this order, but this made no addition to their honour or “ power; they did it only to encourage Chivalry and valour by “ their example.”*

The knights were always treated with great respect by the community, and that was all: but after Edward III. instituted the order of the garter, Philip the Good, Duke of Burgundy, that

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* Voltaire.

of the fleece of gold, at Bruges, in Flanders, 1429, the day of his marriage with Isabella; and Lewis XI. the order of St. Michael, at Amboise, in 1469, (which, at its institution, was as noble as either of the others, though late so ridiculously disgraced by being conferred on artists, physicians, &c.) then the ancient chivalry began to decline; it had no longer any distinguishing mark, nor a chief to confer the particular honours and privileges of the order. The honour of knighthood had generally been conferred by some great prince or renowned warrior. Those lords who were of any established rank or dignity, took with their title that of knight; and all of those who made profession of arms before they were created knights were called 'squires. The military orders were imitations of ancient chivalry, and have added religious ceremonies to the military function, as has been lately shown in the history of the orders of Malta, and the Knight Templars. Many orders were established on religious controversies, as that of the order of Calatrava and St. Jago de Compostella. Sanchio III. King of Toledo, first instituted this order in 1158; and it was confirmed by Pope Alexander III. in 1164. It took its name from the castle of Calatrava, which became the chief seat of the order, and the occasion of its institution. It was a frontier fort both of Toledo and Castile, and was taken by the Moors in 714; who, after four hundred years possession of it, were driven from thence by Don Alphonso, who put it in the hands of the Knight Templars, in order to garrison and defend it, and the neighbouring country, against the incursions

sions of the Moors ; but unable to answer the King's purposes, they withdrew their garrison and returned him the castle ; upon which it was assigned over to Don Raymond de Fatiga, a celebrated knight of that age, and to the Abbot of St. Mary de Fitero, who fortified it, and held out against the enemy. Here began the order of Calatrava, which flourished several centuries and became very powerful. Their number, strength, influence, and possessions, were so considerable, as to render them objects of the jealousy of the crown, to which at length their revenues, and the office of Grand Master was inalienably applied by Pope Innocent VIII. The Knights of Calatrava took the following oath :

“ We vow to God, the Grand Master, and you who here represent his person, that now and for ever, we will maintain and contend, that the Virgin Mary, mother of God, our Lady, was conceived without original sin, and never incurred the pollution of it: but in the moment of her happy conception, and of the union of her soul and body, the divine Grace prevented and preserved her from original guilt, by the merits of the passion and death of Christ our redeemer, her future son, foreseen in the divine council, by which she was truly redeemed, and by a more noble kind of redemption than any of the children of Adam. In belief of this truth, and in maintaining the honour of the most Holy Virgin through the strength of Almighty God, we will live and die.”

The order of St. Jago added this oath to their former one:—

“ We do swear to believe, to maintain, and to contend in private, and in public, that the Virgin Mary, mother of God, our Lady, was conceived without original sin.”

In France, all the ambassadors who were sent from thence to the republic of Venice, were created knights (I say *were*, because the total subversion of all order which has followed on the overturning every dignity in that unhappy kingdom, renders speaking of any law or custom, in the present tense, entirely improper). In the above practice we may see a trace of ancient Chivalry remain; as we also can, in the ceremony of dubbing, or striking with the sword, which is still used. There was a species of knights called knight bannerets.—Voltaire says, the Lords of fiefs who brought vassals into the field under their banners, were called bannerets; not that the title of knight alone gave them the privilege of appearing in the field under banners: It was their power, and not the ceremony of installations which enabled them to raise troops, and keep them on foot; they were bannerets in virtue of fefs, and not of their knighthood; neither were they knights, because bannerets.

They are traced back as far as the reign of Edward I. by the records of sums paid them. Sir John Coupland was by Edward III. raised to the dignity of Banneret, for taking Edward Bruce
prisoner

prisoner; he was granted 500l. with the degree of banneret to him and his heirs for ever, as appears by the patent made the 29th year of Edward III.

Camden affirms, that he can trace them no further back than Edward III. but it is Selden who mentions the records of their pay in the time of Edward I. They are generally imagined to have had rise during the reign of Gratian. The first instance I can find of the regular creation of any one, is in the case of Sir John Chandos. When Edward the Black Prince was to fight in the behalf of Peter the King of Castile, against Henry the Bastard, and the French—Chandos came up to the prince, then at Novarret, and gave him his banner into his hand, folded and rolled up, saying to him—" My lord, this is my banner, may it please you to unfold and display it, that I may advance it in the field this day, for I have, by God's favour, revenues sufficient thereto." Edward received the banner, and having unfolded it, he re-delivered it, saying, " Sir John, in the name of God, whom I hope will blefs this day's service of yours, bear yourself manfully, and show what a knight you are." Having thus received the banner he went chearfully to his company:—" My fellow soldiers," said he, " behold *my* banner displayed, and *yours* also, if you defend it courageously."—The soldiers answered, " By the help of St. George, we will acquit ourselves to your wishes:"—He then gave it to his esquire William Alery, who bore it with great valour and courage.

Banneret

Banneret comes from the Dutch word Bannerher, and was once given to such noblemen as could bring ten men into the field. Sir Thomas Smith, in his Repub. Angl. cap. 18. says, Banneret is a knight made in the field, with the ceremony of cutting off the point of his standard, and making it as it were a banner; and accounted so honorable, that they are allowed to display their arms in the king's army as Barons do, and may bear their arms with supporters. Camden in his Britan. fol. 109, hath these words, *Baneretti, cum vassalorum nomen jam deficerat, a baronibus secundi erant; quibus inditum nomen a vexilio; concessum illis erat militaris virtutis ergo quadrato vexillo (perinde ac barones) uti, unde et equites vexillarii a nonnullis vocantur, &c.* It is said they were antiently called by summons to parliament; and that they are next to barons in dignity appears by stat. 14. R. II. c. 11. and 5 R. II. stat. 2, cap. 4. William de la Pole was created a banneret by King Edward III. by letters patent, *anno regni sui 13.* And those bannerets who are created *sub vexillis regéis, in exercitu regali, in aperto bello, et ipso rege personaliter præsente, explicatis,* take place of all baronets; as we may learn by the letters patent for the creation of baronets. 4. Inst. 6. Some maintain, that knights bannerets ought to be made in a civil war: but Henry VII. made divers bannerets upon the Cornish commotion in the year 1495.—See Selden*.

'These knights had formerly the privilege of having knights, batchelors and esquires to serve under them. They were allowed

not

* Jacob's Law Dictionary.

not only the use of their own shield, but of many other knights for their defence. Almost every thing that belonged to a banneret shewed his dignity; even the square battlements on his towers and castles bespoke it. A banneret is created by the following ceremony: The army being drawn up, the creator, attended by the chief officers and knights, and under the royal standard receives the candidate, whose flag, with his arms painted on it, is carried by two other knights, between whom he walks; mean while the heralds proclaim his acts of valor. The creator than says to him, in French, “ Bring near thy banner;” the point is then rent off:—A banneret may bear his arms on a square shield. The son of a banneret was not called banneret, but only ’squire banneret, if he was not previously a knight; but if he had been created a knight, then he received the honor as hereditary. Selden says, the title of baron and banneret were synonymous. This is similar to what Voltaire says concerning lords of fiefs. The last created bannerets were made in the year 1773, at a naval review; they were Admirals Pye and Spry; Captains Knight, Bickerton, and Vernon. In the battle of Bovines, which was in 1215, there were some German Knight Bannerets mentioned, which proves they were of a much more ancient date than Camden thought. The Historian Father Daniel declares, he can find none antecedent to the reign of Philip Augustus, but does not imagine they were any thing new at that time; he rather thinks they were created at the first rise of tilts, tournaments, &c.

Sir

✓ Sir Elias Hicks, ancestor of the baronets of that name, was made a knight banneret in the reign of Edward III. and had three fleurs de lis granted him for his arms on account of his valour in taking a pair of colours, when fighting under the Black Prince. He was ancestor of Hicks, Lord Camden. He bore gules, a fess undy between three fleur de lis, or.

It was a common thing for knights, but most usually bannerets, to place their standards on their helmets, from which it is probable arose the custom of their placing them on the tops of their houses, castles, &c. Before they commenced any engagement, they made the sign of the cross with their banners.

At one time a set of men arose in Rome, attempting to govern the city, who called themselves bannerets. The Judges which sat in the hall (called *Curiæ Domini Regis*) of the King's Bench, were created bannerets, and were allowed so much for robes, and sumptuous habits for the occasion.

Knights were held in such honour, that even their horses, after the death of their masters, participated their glory. The horses of Ralph, Lord Neville, who died in the year 1347, and was buried in Durham cathedral, were honoured for his sake. The body of Lord Neville was conveyed in a chariot drawn by seven horses as far as the church yard, then carried on the shoulders of knights into the middle of the church; where the

Abbot

Abbot of St. Mary's at York, performed the funeral service, at which were offered eight horses, four for war, with four men armed, and four for peace; and three cloths of gold, interwoven with flowers. Another particular instance occurs in the history of that wonderful paragon of Chivalry, Bertrand du Guefelin: this hero died in 1380. He was the first knight who ever had a funeral oration pronounced over him; and he and Marshal Turenne were the only ones ever interred in the church which was designed for the burying place of monarchs. The body of Guefelin was carried to the grave with the same ceremonies as generally belonged to crowned heads; it was followed by four princes of the blood, and his horses were presented to the bishop, who having performed the funeral service, laid his hands on them, and blessed them. Such an instance of enthusiastic love of chivalrous customs, which glowed in those days, must strike with surprise the men of these; especially those who are but little read in the follies of romance. A knight who died in battle, was frequently suffered to have his banner, flag, and standard, laid over his bier and tomb; but unless he died in action, he had no right to above one or two of these ensigns. In France, if a knight died in battle, it was not unusual to place beneath his feet, a lion; but if in peace, or by any unwarlike death, they often put a greyhound.*

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* Frequently I interrupt the course of the work, by disconnecting the several parts, and going from explanation to narrative, and *vice versa*; this I purposely do, that neither may fatigue, but each prove a relief to the other.

Never scarcely was there a more celebrated feat of arms than the combat recorded to have taken place between thirty Bretons, against twenty English, and four Germans, which happened at the time when the Countess of Blois, in the name of her deceased husband, and Montfort's widow, in the name of her son, carried on a war against each other in Brittany, in the year 1351. This famous combat was concerning a point of honour, and took its rise at a conference held about a treaty of peace; at this meeting, instead of deliberating concerning the matter in hand, both sides began to brave each other; and at length Beau-manoir, who was the chief of the Bretons that were for the Countess of Blois, proposed a combat to decide who had the handsomest mistress. Accordingly the challenge being accepted, the combatants, to the number of sixty, met upon a spot of ground enclosed for the purpose. Of the sixty, there were only five knights killed; one on the side of the Bretons, and four of the English.



No knight ever yet exceeded that true knight and flower of chivalry, Pierre du Terrail, Chevalier Bayard, who was descended from an honourable and ancient family in Dauphiné. He lost his ancestors for four descents in battle; each of them died so nobly, that it seemed as if the blood of true chivalry and valour flowed in his veins from his gallant ancestors. His great, great, grandfather fell at the feet of King John, at the battle of Poitiers. His great grandfather was slain in the battle of Agincourt:

court : his grandfather lost his life in the battle of Mentleheroy ; and his father received his death in the battle of Guinegaste, commonly called the battle of Spurs.—The Chevalier Bayard had signalized himself from his youth, by almost incredible acts of valour ; his first essay was at the action of Fornova, under Charles VIII ; he was almost in every engagement under Lewis XII. Under this last mentioned monarch, he defended the bridge of Naples by his single arm, against two hundred knights. In the reign of Francis I. he fought so valiantly at the battle of Marignan, under the eye of his sovereign, that after the action, Francis insisted on being knighted by his hand, after the manner of chivalry. Having given his sovereign the accolade, and dubbed him knight, he addressed himself to his sword, in the following words, “ How happy art thou in having this day conferred the honour of knighthood on such a virtuous and powerful monarch. Certes, my good sword, thou shalt hereafter be kept as a relick, and honoured above all others, and I will never wear thee, except against the Infidels.” So saying, he cut a caper twice, and sheathed his sword. He behaved with such extraordinary courage and conduct on many occasions, that he was promoted to the rank of lieutenant general, and held in universal esteem ; he was called the knight without fear or reproach. It was at the attack of Brescia, by Gaston de Foix, in 1512, that he was dangerously wounded ; he died at Romagna ; his back was broken with a musket ; finding himself desperately wounded, he exclaimed, “ Jesus my God—I am a

dead man :" he then kissed the cross of his sword, repeated some prayers aloud, and confessed to his house steward, having no confessor near ; he then caused himself to be laid at the foot of a tree, with a stone under his head, with his face towards the enemy, shewing he would not, in the last scene of his life, turn his back on them. Whilst the Duke of Bourbon was weeping over him, he made him that memorable reproach ; " Weep not for me, I die in the service of my country—you triumph in the ruin of yours, and have far more cause to lament your victory, than my defeat." He sent a dutiful message to the king his master, by the Lord Alegre ; and having made a military will, by word of mouth, was visited by the Marquis of Pescara ; he there died, aged forty-eight. Even the imperial soldiers joined the Marquis of Pescara, and the constable of Bourbon, in their tears, so general was the lamentation for the Chevalier Bayard, of whom his secretary said when he died, he was nearly as poor as he was born, although he had served thirty-two years.

The word Knight came from the Saxon Cnyt, which was in French called Chevalier, in Latin Miles, and Eques Auratus, from their golden spurs. In its original, it is said to be a servant ; but there now remains but one instance where it is so taken, and that is Knight of the Shire, who serves for his country in Parliament. In other cases, it signifies one who bears arms ; who for his prowess and virtue is by the king
singled

singled out from the rank of private gentleman, and exalted to a higher degree of dignity. He who served the King in any civil military office, was formerly called Miles, which is often mentioned in the old charters, of the Anglo Saxon Kings; but the words were afterwards restrained to him who served upon some military expedition; or rather to such as were by reason of their tenure bound to serve in the wars; for formerly all persons possessing a knight's fee of land, might be compelled to be made knights, as appears by statute 1. Ed. II. repealed by 17. Car. I. and stat. of 12. Car. II. cap. 24. In the reign of Henry III. Roger de Somerie forfeited the lands and manor of Newport Pagnel, in Buckinghamshire, for neglecting (on summons) to receive the honour of knighthood. He, that by his office or tenure, was obliged to perform any military service, was furnished by the chief lord, with arms, and so *adoptabatur in militem*, which the French called *adouber*, and the English to *dub*. Knights Batchelors were the lowest but most ancient order of knights with us. The Admiral of England, was formerly called a batchelor, if he was under a baron. Some say the word batchelor came from the French batchelier, a learner; others think from bas chevalier, lower, inferior, knights, from tenure of a bare military fee, as distinguished from barons or superior knights. The word batchelor was added by King Henry III. and so styled, because this title of honour dies with the person to whom it is given, and descends not to his posterity.

A knight

A knight's fee was heretofore so much inheritance as would maintain a knight; this was twenty pounds a year, by the Statute 1. Ed. II. but Sir Thomas Smith, makes it forty pounds per annum. Sir Edward Coke says a knight's fee contained six hundred and eighty acres, 2 Inst. 596; and the estate of a knight was esteemed twenty pounds; then the estate of the baron was four hundred marks; an earl's four hundred pounds; a marquis's eight hundred marks, and a duke's eight hundred per annum, 2 Co. Inst. 7, 8, 9. In England at the time of the Conqueror, there were sixty thousand two hundred and fifteen knight's fees, whereof twenty eight thousand and fifteen were in the possession of religious houses. Knight's service was a tenure by which several lands in this kingdom were held of the king, and drew after it homage, and service in war, escuage, &c. The knight's service in capite was service by which the tenant was bound to serve the king in the wars; if he held of a common person then he was to go with his lord to the wars; but this was taken away, Stat. 12th, Car. II. Cap. 24th. In the reign of Henry II. knights became subject to the fine called scutagium, in French, escuage. The first general scutage was in his war 1159, in the Vexin. A scutage was a commutation for personal service in foreign wars. The first scutage levied, amounted to one hundred and eighty thousand pounds, the present value of which is two millions seven hundred thousand. This was never to be taken but for some war out of the English borders. Those who held by castlward paid no escuage because it was a service within

within the realm ; according to the distance of the country was the fee to be paid. An escuage was only granted where the king went in person. If a military tenant went in person, he paid no scutage ; but these scutages were not always accepted in lieu of service, for on a war in Gascony, the king obliged some knights to pay an additional escuage.* The lords were allowed to take an escuage of their vassals, if the tenements were first given on condition they should hold by knights' service to defend their lords, or pay the commutation. Some military tenants payed but half a scutage—others but a fourth, and some so held that they paid but a certain sum, whether the Parliament assedged a higher or lower scutage ; this was called foccage, and was introduced long after the time of Henry II. who first brought scutage into England. If a lord holding of the king in capite paid escuage for a commutation, he might levy the same on his tenants, to defray his own expences which he stood charged with at the exchequer ; the fourteenth article of the magna charta, however, says, that no aid or scutage shall be imposed on the kingdom unless by the common council of the kingdom, except to ransom the king's person, make his eldest son a knight, or marry his eldest daughter once ; and for this shall only be paid a reasonable aid.

The

* The 21st Article of Magna Charta, runs thus, “ None shall be distrained to do great service for a knight's fee, or for any other frank-tenement, than what is due by his tenure.”

The twentieth article says, that the king is not allowed to grant others the power of levying aids but for the above reasons in his own family.

The reason why these clauses were inserted in the Magna Charta was, that before the signing of that instrument, the above aids had been arbitrarily imposed.

In extraordinary cases the king had a power to order all inhabitants of a town who were capable of bearing arms to march to his assistance ; on which account many privileges and franchises were accorded to such corporations by the crown. Some gentlemen in the neighbourhood of these cities and towns, incorporated themselves with them, and made part of their force. This establishment passed from the demesne of the king of France, into those of his greatest vassals, the Dukes of Burgundy, of Normandy, and several others ; from Normandy in the reign of Stephen it passed into England. The feudal government was equally disagreeable to the Kings of England, France and Germany, and these princes undertook almost at the same time, and by the same means, to raise troops independant of their vassals. In the reign of Lewis the Fat, it was ordered that cities and large boroughs should raise troops of shopkeepers, who were to march to the army by parishes, with the curates at their head, bearing the standards of their particular churches. The associations in England were for a check upon the barons,

but

but it does not appear the bishops or lower clergy, had here a power to call them out. It is said that Lewis the Fat, as he first invented these incorporations, granted certain privileges to the towns in his demesnes, on condition the priest went with the banner of the saint of their particular church.—It has been contradicted, however, by others, that Lewis the Fat introduced them, and affirmed that he only improved on the plan; and that in France, as well as in England, many cities as well as towns were bodies incorporate and communities long before the alterations introduced into France by the charters of Lewis le Gros.

The custom of marching under the banner of the community is very ancient: the Germans, says Tacitus, carried with them to the wars certain colours and devices, which were in time of peace deposited in their sacred woods. In the same manner the monarchs of France went and took the hood of St. Martin from his tomb, with the oriflamme or banner of the Abbey of St. Dennis, both which they replaced when the war was at an end. “Let our intendant,” says Charles the Bald in his capitularies, “take care that every bishop, abbot, or abbess, cause their vassals to march with all warlike accoutrements and their standard bearers.” It was usually the Count of the Vexin-François who was appointed to carry the oriflamme; but at length the kings used to appoint some knight of distinguished valour and merit to bear it. Besides the hood of

K k

St.

St. Martin and St. Dennis, there was always the royal standard carried before the whole army; but its figures, emblems, and devices were for some time unfixed; every king changed them and invented new ones, frequently *very* different from those of his predecessor.

 The fleurs de lis, which are the present royal arms of France (though a riotous multitude have for a while degraded them), have caused many disputes, whether they were originally fleurs de lis or not. Mr. de Saintfoix says, from a quotation of Le Gendre, in his *Mœurs de François*, there were no vestiges of the flowers de luce found either on stone or metal, or on medals or seals before the time of Lewis le Jeune. It was in his reign about the year 1147, that the escutcheons of France began to be charged with the lilies, and that the arms which the princes, barons, and gentlemen, took for the second croisade began to be fixed and hereditary, and to be the marks of distinction for particular families.

Nicholas Causin, in his *Holy Court*, mentions an idea they once had in France of an angel having brought these lilies to be set in the arms of France. Causin himself imagines they were the symbols of the ancient Gauls, as the balm of Judea, long before Clodovæus, whom the angel is said to have given them to; for there are yet, says he, certain medals found stamped in the time of the Emperor Adrian, who was little above one hundred

hundred years after Christ, whereon the figure of Gaul is represented as a lady holding in her hand a flower de luce, offering it to the Emperor, and yielding thanks for his preservation by this title engraven on the coin—*Restitutoni Galliae*.—Saintfoix says, it was in the reign of Charles V. that the number of the flowers were reduced to three; they were formerly innumerable in the standard of France. The same authors say, that bees were once affirmed to be the symbol of the Kings of France; and when escutcheons were afterwards devised under the third race, those bees which were badly cut upon ancient tombstones, were taken for fleur de lis. In support of their being bees, he gives the following account of the burial of one of the French monarchs, and of the contents of his tomb.

Before the nation had embraced Christianity, they chose out a field famous for some victory, where they deposited their kings and generals. A pile of sand, stone, and turf, was erected over the grave to the height of above thirty or forty feet; many of these tombs are still to be seen in France and the territory of Liège. Childeric, the father of Clovis, was buried near Tournay, on the banks of the Escaut, in a place that has since been enclosed within the walls of the city. His tomb was discovered in 1653. There was found in it a leather purse, almost consumed, containing upwards of an hundred pieces of gold, and double the number in silver, being coin of different Roman emperors. There likewise was found in it buckles, clasps, and threads of

garments, with the handle and chape of a sword, all gold; writing tablets with a style and plates of gold; a figure in gold of the head of an ox, (which was according to some people the idol he worshipped) and more than three hundred small bees of the same metal, (these had in all likelihood been separated by time from his coat of armour, into which they had been introduced); the bones of a horse, with a shoe, bit, and other remains of horses harness; a globe of chrystral, a pike, a battle-ax, a human skeleton entire, and by the head of this skeleton, another head not quite so large, which seemed to be that of a young man, probably the 'squire who had been killed, according to the custom of those times, that he might accompany and serve his master in the lower regions. Lastly, a ring of gold with these latin words around it, “*Childeric Regis;*” importing it to be the property of King Childeric. On the seal of this ring, this prince was represented with long hair flowing down upon his shoulders (as was usual for all the ancient kings and princes of France to wear their hair very long), and holding in his hand a javelin, in manner of a scepter. This showed how careful they were to provide him with every thing that might, as they thought, be useful to him in the other world.



From these bees Mr. Saintfoix imagines all fleurs de lis to have been the same, and indeed there seems, from this circumstance, to be some reason for it: but very different are the ideas of Voltaire and other authors. The opinion of Voltaire I will show

show my readers by presenting them with his account of the battle of Bouvines, at which I lately mentioned some very early knights banneret to have appeared, and which deserves to be recorded in the annals of Chivalry.

Between Lisle and Tournay there lies a little village called Bouvines, near to which in 1215, Otho IV. at the head of an army of one hundred thousand strong, entered the field. Philip Augustus attacked him with about half that number ; the chief weapon used in this battle was the cross bow. The famous Bishop of Beauvais, whom Richard Cœur de Lion so long retained prisoner, was present at this battle ; during which he always fought with a club, saying it was contrary to the canons to spill human blood. It is not well known in what manner either Philip or the Emperor ranged their troops, only it is certain that the King's were drawn up in battalia by a bishop, whose name was Guerin, and had lately been nominated to the bishoprick of Senlis ; he was a Knight of Malta, and very famous for his wonderful atchievements ; he alwas wore the habit of the order under his armour. Just before the battle begun, Philip ordered the plasm *exurgat Deus, et dispentur, inimicus ejus,* to be sung, as if Otho had taken up arms against God himself. Before this the French were accustomed to sing verses in praise of Charlemagne and their famous champion Orlando, the nephew of Charles the Great, on whom Ariosto wrote his Orlando Furioso. As the song in praise of Orlando is often spoken of,

I will

I will subjoin it from the translation given in Dr. Burney's History of Music, by whose pleasing pen it was translated into the present English verse.

The French Military Song of the Champion Roland or Orlando :—

Let every valiant son of Gaul
 Sing Roland's deeds, her greatest glory,
 Whose name will stoutest foes appal,
 And feats inspire for future story.
 Roland in childhood had no fears,
 Was full of tricks, nor knew a letter,
 Which though it cost his mother tears,
 His father cried "so much the better"—
 "We'll have him for a soldier bred,
 "His strength and courage let us nourish,
 "If bold the heart, though wild the head,
 "In war he'll but the better flourish.—
 Let every valiant son of Gaul, &c.

Roland arriv'd at man's estate,
 Proved that his father well admonished,
 For then his prowes was so great,
 That all the world became astonish'd.
 Battalions, squadrons, he could break,
 And singly gave them such a beating,
 That seeing him, whole armies quake,
 And think of nothing but retreating.

Let every valiant, &c.

In

In single combat 'twas the same,
 To him all foes were on a level,
 For every one he overcame,
 If giant, forc'rer, monster, devil.
 His arm no danger e'er could stay,
 Nor was the goddess fortune fickle,
 For if his foes he did not slay,
 He left them in a woeful pickle.

Let every valiant, &c.

In scaling walls with highest glee,
 He first the ladder fix'd, then mounted ;
 Let him, my boys, our model be,
 Who men or perils never counted.
 At night with scouts he watch could keep,
 With heart more gay than one in million,
 Or else on knapsack founder sleep,
 Than gen'ral in his proud pavilion.

Let every valiant, &c.

On stubborn foes he vengeance wreak'd,
 And lay'd about him like a tartar ;
 But if for mercy once they squeak'd,
 He was the first to grant them quarter.
 The battle won, of Roland's soul
 Each milder virtue took possession,
 To vanquish'd foes he o'er a bowl
 His heart surrend'rd at discretion.

Let every valiant, &c.

When

When ask'd why Frenchmen wield the brand,
 And dangers new each day solicit,
 He said " 'Tis Charlemagne's command,
 " To whom our duty is implicit.
 " His ministers and chosen few,
 " No doubt have weigh'd these things in private,
 " Let us his enemies subdue
 " 'Tis all that soldiers e'er should drive at."*

Let every valiant, &c.

Roland, like Christian true would live,
 Was seen at mafs, and in procession,
 And freely to the poor would give,
 Nor did he always shun confession.
 But Bishop Turpin hath decreed,
 (His counsel in each weighty matter)
 That 'twas a good and pious deed
 His country's foes to drub and scatter.

Let every valiant, &c.

To captious blades he ne'er would bend,
 Who quarrels fought on slight pretences;
 Though he to social joys a friend,
 Was slow to give and take offences.
 None e'er had cause his arm to dread
 But those who wrong'd his prince or nation,
 On whom, whene'er to combat led,
 He dealt out death and devestation.

Let every valiant, &c.

* The ancient Roland would have taught the modern arch rebel of that name, different doctrine than that contained in the present French military song, Ah ça ira!

Roland too much ador'd the fair
 (From whom e'en heroes are defenceless),
 And by a queen of beauty rare,*
 He all at once was render'd senseless.
 One hapless morn she left the knight,
 Who when he miss'd her grew quite frantic,
 Our pattern let him be in sight,
 His love was rather *too* romantic.

Let every valiant, &c.

His mighty uncle Charles the Great,
 Who Rome's imperial scepter wielded,
 Both early dignity and state,
 With high command to Roland yielded.
 Yet though a gen'ral, count, and peer,
 Roland's kind heart all pride could smother,
 For each brave man from van to rear,
 He treated like a friend and brother.

Let every valiant, &c.

Otho's imperial standard was carried upon four wheels. This was a long pole to which was fastened a painted dragon, and over the dragon was raised an eagle of gilt wood. The royal standard of France, was a gilt staff with white silk colours powdered with fleurs de lis; *and what had been for a long time only the fancy of painters, was now become the arms of France.* The old crowns of the Kings of Lombardy, of which there are very exact prints in Muratori, are surmounted with this ornament,

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which

* See Angelica, the cause of his madness, from whence arose his name of Furioso.

which is nothing else but the head of *a spear fastened with two other pieces of crooked iron.* Besides the royal standard, Philip had the oriflamme of St. Dennis carried before him; when the King was in danger he was to have one or other of these standards raised or lowered. Each knight had also his particular standard, and the great knights had other colours carried before them, which they called banners. The military shout amongst the French, was *Mon Joye de St. Denis;* that of the Germans, *Kyrie eleison.* One of the French heralds was called *Mon Joye de St. Denis.* The cry arose (says President Fauchet in his Antiquities of Gaul) from that which Clovis said in the battle near Colleyn, when fearing to lose the victory, he promised to believe in Jesus Christ, who was worshipped by Clotilda his wife, and to hold him for his Jove, since which time they cried in their battles, *Mon, &c.* as if they would say, Christ, whom St. Denis had preached in Gaul, is my Jove or Jupiter—the word of *Jove* being turned into *Joye.* Not one knight was slain but William Longchamp, who was unfortunately killed by a stroke in the eye, given him through the visor of his helmet. Among the Germans were reckoned twenty-five knight bannerets, and seven counts of the empire made prisoners, and not one wounded. Otho lost the battle, in which were thirty thousand Germans killed. In this battle we see Voltaire's imagination of the fleurs de lis being only the fancy of painters.—Now there is an instance to the contrary in 1158, of the orders of Calatrava, St. James of the sword, and Alcantara, who all ended their

crosses

crosses with fleur de lis, which even *then* had been long in use.

The above mentioned battle of Bouvines, gave arms to the house of Montmorenci. The sixteen eaglets in the arms of that house, are the glorious marks of two illustrious actions performed by two great men of Montmorenci, representing sixteen colours taken from the Imperial troops on two days of action, related by the famous Arnaud, Advocate of France, in his public eulogy on Henry de Montmorenci. Matthew II. de Montmorenci, with Henry, having taken these standards, Philip Augustus, as a monument of this glorious victory, willed that his house should ever after bear sixteen eaglets, instead of four, which belonged to their former atchievement. The impossibility of placing more than three in a small seal, occasioned the reduction of the number when they came to lose sight of the ancient privileges of chivalry. Matthew de Montmorenci afterwards accompanied his sovereign to the crusades, where he died, and was buried at the church of St. John of Jerusalem. The house of Montmorenci can boast of having produced the first Christian in France, and their arms were originally a cross; which, says the Pere Mathieu, may be seen in those of the house of Lavall, which being descended from Montmorenci, bears the cross with the addition of five cockle shells argent. The house of Montmorenci is traced to the time of St. Denis, by whom the first that was converted among the French knights, was a Lord of

Montmorenci, and therefore the ancient device or motto of that house, was—God help the first Christians.

✓ It is very strange that superstition should ever have had so much influence over Heraldry, as we frequently discover it had:—men were often so much blinded with this foible, as to take arms from circumstances which had from thence their sole origin. Not only external fancies gave rise to coats of arms, but many times dreams, and imaginary appearances. The most singular device I have ever met with, of those which sprung from the latter causes, I find thus mentioned in an old Latin Author, whose work was printed in 1588,—whose name was Abrahami Fransi,—and who wrote upon heraldical and emblematical devices.

It has been recorded, that Antiochus, surnamed Soter, from whom the kings of Syria were named Antiochians, being on the point of an engagement with the Galatæ, saw a vision on the night previous to the battle, in which Alexander the Great appeared to him, and commanded him to give this signal or watchword to his soldiers, “*Be safe and healthful;*”—of which words the hieroglyphick was that shewn in the plate.

Three triangles complexed joining in one point from five equal lines. Antiochus obeyed, and made it the ensign of his soldiers, who were also commanded to sew it on their cloaths. Soon after

after a very remarkable victory was gained over the Gauls. Antiochus caused all his silver coin to be impressed with the figure, in memorial of the remarkable circumstance, between the letters between the five points. Thus, says Franſi,—accordis Pierius.

Shall we credit Eusebius his account of the reaſon why Constantine assumed the cross for the ensign on his banner? Having himself ſeen this banner, he thus deſcribes it and the origin:—one day Constantine, when he was revolving in his mind whether he ſhould be converted to the Christian faith or not, caſt his eyes up to heaven, where he beheld the figure of a great cross, composed of the moſt reſplendent light; on the cross ſeemed to be inscribed—*In Hoc Vice*. Constantine and his officers, who alſo ſaw this appearance, were very muſt ſurprized, and greatly at a loſs what to think that ſign portended, which had hitherto to heathens been an ill omen. When the Emperor retired to reſt, he beheld Christ appear with the ſame cross; by whom he was ordered to bear it as his ensign and device; obedient to the command he cauſed a banner to be made: It was a lance of gold which had a piece of wood athwart it in the form of a cross, from whence hung ſome rich embroidery in which was the image of the Emperor, and about it a crown of gold and pearl, which bare in the middle the name of our Saviour. From that time this was the head ſtandard, which the Romans caſled Labarum. The X, P, being the first

first letters of ΧΡΙΣΤΟΣ, *Chrijthus*,—they were placed across each other.

V The superstitious veneration, which the Druids had for the mifletoc, oak, and serpent, caused those of the Druidical College of Autun to bear on their banner—a field argent with a serpent thereon, ornamented with a sprig of mifletoc, and acorns vert.—They probably, says Saintfoix, assumed the serpent from the virtues they attributed to its egg. The symbol of the chief Druids was keys.

X The arms of Waltham Abbey, Essex, as well as the name of the Abbey, are indebted to antient legend for their origin. Harold, brother-in-law to the Confessor, built and endowed this monastery, which he dedicated to a croſſ—its name was Croſſ—and its arms were a croſſ. Legends fay, that angels brought from the West a croſſ, wherefore Waltham bore, gules two angels or, holding between them a croſſ argent. Notwithstanding Harold's having named it Holy Croſſ, it was in after-times re-dedicated to St. Laurence. The body of King Harold was interred within its walls; as were also the remains of Gurth and Lewin, or Leofrine, his brothers by their mother Githa. Harold's foundation was for a dean and eleven secular black canons. At the dissolution Henry VIII. bestowed the ſcīte of this Abbey, with many rich lands belonging thereto, upon Sir Anthony Denny, for the term of thirty-one years.

Religious,

Religious, as well as superstitious motives, often induce people, not only to assume various arms and devices, but to give them to others, and assign them to places.

Oxford has claimed its arms as far back as the year 885, when it is said to have been given, azure a bible with seven seals appendant thereto, opened at the beginning of St. John's Gospel, between three crowns or. Fuller in his Church History imagines these crowns to be typical of the three professions which Alfred founded, "all which," says he, "are necessary to understand the book between them."—Legendary heralds are no less kind to Glastenbury than they are to Waltham.—This Abbey bore Vert a croſs bottoné argent, in the first quarter a woman with a child in her arms, which represents the Virgin Mary; because they say, the angel Gabriel ordered them to dedicate this Abby to the blessed Virgin. Joseph of Arimathea coming into Britain, he found such good entertainment from Arviragus, who was then king, and who, though he would not be converted by his preaching, allowed him twelve hides of land, in a desolate island full of ferns and brambles, called Ynis-Witrin, since translated Glastenbury; here his followers built a small church, encompassing it with a church-yard, in which Joseph was afterwards buried. The church was fifty feet long, and twenty-six broad, made of rods wattled or interwoven.

Glastenbury Abbey was granted by Edward VI. in the fourth year of his reign, the 4th of June, to Edward Seymour,
Duke

Duke of Somerset, on his petition, and advice of council, to support his dignity—to be held in capite by the 40th part of a knight's fee *fine redditu*. From this Duke of Somerset comes the crest borne by the present Dukes of Somerset, which is, out of a ducal coronet or, a phœnix, in flames proper, with wings expanded of the first; which they bear in memorial of Edward VI.—The name of Seymour comes from St. Maur, a place in Normandy.—Formerly their crest was, on a wreath, a pair of wings conjoined in lure, with the tips downwards or.



Of religious ceremonies having given rise to arms we see an instance in the bearing of the Mohuns.—The Pope used on the lord's day called *Lætare Jerusalem*, to bestow solemnly a consecrated rose on the most honourable person present at mass with his holiness. In the year 1241, in the 25th of Henry III. enquiry being made, the rose was conferred on Sir Reginald Mohun, as the best extracted in the congregation. The custom had been to present the rose to kings, dukes, earls, or at least the lowest orders of coroneted nobility; the Pope, therefore, on finding Sir Reginald was only a plain knight bachelor, created him Earl of Est, or (as the old manuscript from which this was originally taken, being a French one belonging to the family, says) Somerset; and for the better support of this honor, he allowed him out of his English Peter-pence, three hundred marks as the most certain papal revenue in the land.

land. The Peter-pence was first given to the Pope by Ina, king of the West Saxons, in the eighth century.—Ina accounting himself to hold all of God, paid not only a great fine, but settled a constant rent on the church of Rome, which he thought the receiver-general of heaven ; ordering every dwelling house in England to contribute towards it ;—it was to be paid on the first of August. In the year 726, the first of its institution, the sum raised was £.7500.

The grant of the Pope to Sir Reginald Mohun, made him become an apostolic count, by which he gained certain privileges, which Henry agreed to and confirmed. Until the Pope made the above grant, Sir Reginald declined accepting the honor, on pretence that he was unable to support the dignity—yet he had at that time forty-three knight's fees held of his castle of Dunstar, in Somersetshire, which had been built by the Mohuns in the time of the Conqueror ; from which time until the reign of Richard II. the family were very flourishing : they were created barons of Oakhampton, and one of them founded the Abbey of Newham. On the above account Sir Reginald bore for his arms, gules in a maunch ermine a hand proper holding a rose or ; which he changed to a fleur de lis.—This, however, his family afterwards altered into a cross fesse, during one of the crusades, on account of some of their achievements therein. A rose consecrated and perfumed by the Pope has been regarded as a great present even to monarchs ; and so

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great

great was its value, that in 1509 Pope Julius II. sent one over to England for Henry VIII. perfumed with musk, and anointed with chrism, in order to gain his favour and interest for the dissolution of the league of Cambray, which had been formed against the Venetians.



Not only the five wounds of our blessed Saviour, have been introduced into heraldry, but also the eucharist itself—which is represented in the arms of the bishopric of the city of Worcester—they are argent charged with ten torteaux; these which are said to represent so many wafers, would surely have been more properly coloured, had they been white, and made plates instead of torteaux. I can possibly imagine no other reason for their being made red, than that perhaps the heralds of those times meaning them to be so transparent as to shew the blood through the outward appearance; what other idea they could have is past my comprehension.

The Giffards, of Weston, in Gloucestershire, to show their descent from one of the bishops, bear the arms of the see. This bishop was Godfrey Giffard, Lord Chancellor of England, and brother to Walter Giffard, Archbishop of York; he was elected to this bishopric in 1268, as says Mr. Green in his Survey; or 1269, as says Dr. Heylin in his Help to English History. He died January 26, 1301-2, and is buried in the cathedral.

The

The collar of SS. came from something of a similar nature.

“ There are now in use among us other sorts of collars worn as badges of lower and inferior orders, vulgarly called collars of SS. According to some accounts the SS. refer to Saint Simplicius, under whose name there was a society formed, consisting of persons noble in their own families, he himself being a senator, and suffering martyrdom under Dioclesian. This collar was once an ornament for women as well as men. There is a monument above four hundred years old in the collegiate church at Warwick, where the collar is seen on Margaret, wife of Sir William Peits, buried in the reign of Edward III.*

Heraldry certainly merits to be treated with more respect than has been lately shown her. Though she has often been degraded and profaned by upstarts, who have laid claim to her favor without authority, and assumed armorial achievements, when they have had no right, yet has she been generally found the truest friend of virtue and literature, loyalty and honour. Fortune, fickle in her friendship, often forsakes those, whom she once acknowledged deserving of her most unbounded blessings.—Fame, volatile as the zephyr, seldom remains, or is found, where fortune smiles no longer;—the amity of the world is fleeting, and its gratitude sunk into forgetfulness.—Heraldry, where once she has deigned to smile, never withdraws the favours she has

M m 2

given,

* Ashmole's order of the garter.

given, unless high treason, or other crimes, render the object unworthy of her countenance. Unmindful of the desertion of her coquetish followers, fortune, fame, friendship, &c. where once she has fixed, she rests—rests to eternity, and grows more bright from time; for the more antient a bearing, the more honourable the arms.


From amongst the favours she has bestowed on loyalty, I will select those of Lake, Newman, Ramsey, Scot, Robinson, Keith, of Kintore, and Kirkpatrick.

Sir Edward Lake, Baronet, Chancellor of the diocese of Lincoln, married the daughter and coheir of Simon Bybye, of Bugden, Corn. Huntingdon, esquire, his loyalty to Charles I. was very remarkable, as appears by the following grant:

C. R.

Whereas our trusty and well-beloved Edward Lake, Doctor of Laws, our advocate General for our Kingdom of Ireland, in all causes ecclesiastical, civil, and military, hath performed to us good and faithful service both in Ireland and England, and thereby suffered the loss of his estate in both Kingdoms, which when God shall enable us, we intend to repair, and further reward him. Our will and pleasure therefore is, that we do hereby grant to the said Edward Lake, the nominating and making of a Baronet, being confident that he will nominate a

man

man of meet and fitting qualities, and condition for that dignity. And for his further encouragement, and as a special mark of our gracious acceptation of his good services, and more particularly at the battle of Edge-Hill, where he received sixteen wounds, to the extreme hazard of his life, and his left arm being then disabled by a shot, he held his bridle in his teeth.

We do therefore confer on him a baronetship, and do hereby create him a baronet, and do give him for a coat of augmentation to be borne before his own, viz. in a field gules, an armed right arm carrying upon a sword, a banner argent, charged with a cross between sixteen shields of the first; and a lion of England in the fess point: and for a crest, a chevalier in a fighting posture, his scarf red; his left arm hanging down useles, and holding a bridle in his teeth; his face sword armour, and horse cruentated: the said baronetship to the said Edward, and his heirs male of his body lawfully begotten; and for want of such heirs male, to the heirs male of the said Edward: the said coat of augmentation, and the crest to him the said Edward, and his heirs, and to all descending from him or them for ever; all this to be put in form in his patent.—Given at our court at Oxford, the thirtieth day of December, the nineteenth year of our reign.

Notwithstanding this grant, none of the heirs or successors of the above Edward, took out the patent, until Sir Bybyc Lake, in 1711, laid the said grant before the Earl of Oxford, in order for a patent; but the said Earl (through the then great hurry of affairs)

affairs) lost the said grant, though her Majesty Queen Anne being well satisfied with the services of Edward Lake, did grant a new one; with precedence, however, only from the date thereof. His motto—*un Dieu, un Roi, un Cœur.* The paternal coat of Lake, is fable on a bend between six crofs croflets, argent, differenced with a mullet.

 Richard Newman had granted to his arms, by Charles II. in consideration of the loyalty and sufferings of his father, an augmentation, which was on an escutcheon, gules a portcullis, crowned or;—afterwards created a baronet.

 The arms of the Earls of Holderness and Haddington, arise in part from the loyalty of Sir John Ramsey, an ancestor of their family—who was, as York in his Lincolnshire says, ranged among the chief nobility of Scotland, by King James, with the title of Viscount Haddington, and for his heroic valour, the first coat in his escutcheon was by the said King, given as an augmentation: this augmentation was a dexter hand and arm holding a sword of state royally crowned, and piercing a heart. The King also gave him and his heirs for ever, the privilege of carrying the sword of state before him. Sir John Ramsey acquired these honours by his interposition to save his sovereign, from the real or pretended treason of the Earl of Gowrie.

 The saving the life of a King of Scotland also gave arms to the family of the Baronets of the name of Scot. They bear or, a stag

stag couchant proper, collared azure, with a mullet on the collar, argent between two crescents of the first; and in the sinister chief point of the escutcheon, a rose gules for distinction. This family was originally of Scotland, which they left in the year 1519, and settled in the low countries, where some of their descendants are said still to remain. William Scot settled at Rouen, in France, in the year 1641; and in 1652, when King Charles II. retired into France, after the battle of Worcester, he found refuge at his house; in return for which he created him a baronet. This Sir William married a lady from Kew Green, in Surry, and therefore was styled of that place. He was likewise naturalized in France, and admitted into the order of the nobility in that kingdom; where he died a Protestant in 1681. One of the baronets afterwards became Marquis de la Mazangere, in Normandy in France. The arms of the family were, according to tradition, granted, because one of the ancestors saved the life of a King of Scotland, who was near being killed with a stag, which, thereupon, became their bearing.

Robinson bears quarterly crenelle, first and fourth gules, on a tower argent, a lion of England, being an augmentation granted to Sir John Robinson, Knt. Alderman of London, and Lieutenant of the Tower, for the services he did King Charles II. towards his restoration, soon after which event he was created a baronet. The paternal arms of the family are—second and third vert, a buck trippant within an orle of trefoils, slipped or.

I once before mentioned a bearing belonging to Keith—another yet remains of which I must speak—it belonged to the title of Kintore, and was first and fourth gules, a sword and scepter in saltire, with an imperial crown in chief or; all within an orle of eight thistles of the second, as a coat of augmentation for preserving the regalia of Scotland from falling into the hands of Oliver Cromwell. The noble family of Keith was one of the most ancient and illustrious in Scotland, and derive their origin from Robert, one of the chiefs of the catti (from whence the name of Keith) who performed many glorious exploits against the Danes, in the reign of Malcolm II. for which he had granted to him and his heirs the lands and barony of Keith, in East Lothian, from which it is most probable his posterity took their surname. The above-mentioned prince advanced him to the hereditary dignity of Marshal of Scotland, and granted him the island of Inchkeith, in the gulph of Edinburgh. The successors of this Robert continued to be amongst the most eminent men in Scotland. Robert Keith, in 1292, had a charter from John Baliol, of his lands of Keith, &c. and by King Robert Bruce, in 1325, was sent ambassador to France—he was slain at the battle of Dupplin, in 1332, in defence of his country, and was succeeded by his son John, whose son Sir Robert succeeded him, and who was for his wisdom and valour created a knight by King David II. His son Edward was slain at the battle of Durham, when David II. was taken prisoner, in 1346, leaving a son, Sir William, who in 1369 was one of the commissioners
who

who concluded a peace between Scotland and England ; he was ancestor of Sir William, who being a favourite of King James II. was created Lord Keith, and Earl Marshal of Keith, in the county of Haddington. George V. Earl Marshal, was one of the privy council to James VI. by whom he was sent ambassador to the court of Denmark, where, at his own expence, he espoused the Princess Anne, a daughter of that crown, in the name of his Majesty ; and in the year 1593, founded the Marshal College in Aberdeen ; and in 1609, was high commissioner to the Parliament. His grandson William, Earl Marshal, in the time of the civil war, levied a troop of horse at his own expence for the king's service ; but being taken prisoner and sent to the Tower of London, remained there ten years : after being released, he was made one of the Privy Council to King Charles II. and Lord Privy Seal. He was succeeded by his brother George, whose son William, the ninth earl, was succeeded by George, tenth earl, who joining the Earl of Mar, in 1716, in the unfortunate business of that year, his estate and honours were forfeited by attainder. His lordship flew from his native country, and entered into the service of the King of Prussia, who made him governor of Neufchatel, in Switzerland, and being nearest related to John, Earl of Kintore, who died without issue, his lordship was enabled, by act of parliament, to inherit his estate, or any other that might devolve to him. His brother was the famous Field Marshal Keith, who, following his brother's fortune, engaged

afterwards in the service of Peter the Great, Emperor of Russia, who gave him the rank of Brigadier-General, and in that service he afterwards became Field-Marshal. He then acted under Frederick III. King of Prussia, who also raised him to the rank of Field-Marshal in his army ; after many signal services he was unfortunately killed October the 14th, 1758 :—the right wing of the Prussian army where he commanded was surprised at Hoenchirchen, by the Austrians, under Marshal Daun, who, after the action, buried General Keith, with great military honours ; but the King of Prussia, who could never sufficiently lament the loss of so great a commander, caused his corpse to be taken up and sent to Berlin, where a superb monument was erected to his memory.



The crest of Keith, Earl Marshal, was a stag's head erased proper, and attired with ten tynes, topaz. The supporters—two stags proper, attired as the crest—Motto, *veritas, vincit.*



When Robert Bruce attempted to recover the crown of Scotland, he found amongst his subjects a traitor called John Cummin, who betrayed all his schemes to Edward, King of England. When Robert left the court of England and came to Dumfries, in Annandale, he went into an assembly of the nobles, amongst whom Cummin happened to be. The Scotch were much surprised, and pleased, to see Bruce arrive, and immediately agreed to acknowledge him monarch of Scotland ; and to assert his

his right in opposition to the usurpation of Edward. Cummin refused his assent, and would acknowledge no other monarch than the King of England; when he departed from the assembly, Bruce was informed of the treacherous part he had acted, who, enraged at his perfidy, and fearful of his power, resolved to prevent his betraying the determination of the day to the English; he therefore followed him out, and running him through the body left him, imagining he had killed him. Sir Thomas Fitzpatrick, a steady and zealous friend to Bruce, asked him if he had killed the traitor—"I imagine so," answered the careless Robert.—Fitzpatrick more cautious, told him it was too material an affair to be left to conjecture, and said, "I will secure him." He therefore went to Cummin, and drawing his dagger, stabbed him to the heart;—thus finally ending all chance of his further betraying the schemes of Robert and his party.—After this, Kirkpatrick took for a crest a hand grasping a bloody dagger—and for a motto—*I will secure him.*

There is something so droll in the assumption of the cobler's arms in Flanders, that I cannot forbear making mention of them:—

Charles V. in his intervals of relaxation would sometimes retire to Brussels:—being a prince who was curious to know the sentiments of his meanest subjects concerning himself and his administration, he would often go about incog. and mix with

such companies, and entered into such conversations as he thought most proper to afford him the information he wanted. One evening his boot happened to require immediate mending, he was directed to a cobler.—Unfortunately for Charles, it was St. Crispin's day, and therefore instead of finding the cobler inclined to work, he found him making merry with his friends and acquaintance.—The Emperor informed him of what he wanted, and offered to pay him well for his trouble. The votary of St. Crispin, answered, that was it the Emperor himself, no cobler would work for him on the day of their patron saint; and asked him to join with the rest of his friends in the participation of the feast he had made in honour of St. Crispin. The invitation was too suitable to Charles's scheme to be refused—he accepted it.—During the course of the evening, the cobler told him he was certain he must be some politician from his contemplative manners; a courtier perhaps, or even some bastard of the Emperor's, from his great likeness to Charles; but, added the merry man, let him be who or what he would, he was heartily welcome:—saying which, he made him drink the Emperor's health.—What my friend, said the Emperor, do you then love Charles V.—Love him, certainly rejoined the cobler; but I should, I fancy, like him much more, if he would tax us much less—but what the deuce have we to do, talking politicks, when we should be making merry. The cobler then passed a few jokes on the features of the Emperor, &c. Charles soon after took his leave, thanking the man for his good cheer—who told him he was
heartily

heartily welcome to that, but that he would not have worked on that day to the dishonour of St. Crispin, no, not even for Charles himself. The Emperor returned home much pleased with the loyalty, hospitality and humour, of his host, for whom he sent the next morning to court.—The poor man was much surprised to find what had happened, and trembled for his life on account of the jokes he had passed on his guest; the Emperor, however, again thanked him, and told him he was so much pleased with his hospitality, that he would grant him whatever he thought proper to request, and gave him until the next morning to consider what it should be.—On the ensuing day he desired, that for the future, the coblers of Flanders might bear for their arms, a boot with the Emperor's crown upon it. This request Charles directly granted; but told him he was at liberty, on account of its simplicity, to make another.—He then declared he had no greater wish, than that the company of coblers might take place of the shoe-makers, which the Emperor likewise agreed to.

I have here mentioned many instances of fidelity to the race of mankind—I wish to notice one in the brute species, which I lately met with in an old magazine. There it is said to be a well attested fact, although recited as a fable.—I take the story as it is told; not that the beauty of the poetry recommended it:—

A gentleman's well furnish'd board
Did meat and drink to all afford:

A cheer-

A cheerful mind his table grac'd,
Which makes a common meal a feast.
The rich within—the craving poor
He kept, like centries at his door:
These bles'd him always as he past;
Those prais'd him for he ne'er kept fast.
Ever concern'd for human weal,
He heard a kinsman's piteous tale;
And always thought the case was worse,
Which emptied oft' the good man's purse.
His great benevolence of mind
To human race was not confin'd—
Dogs, fishes, birds, alike his pet,
Each something of his bounty get:
E'en to a *rat* he favour shew'd,
To some as odious as a toad;
To him for bread it often came
(*For kindness can all creatures tame*);
Fearless it fed upon his hand,
Would on his lap or shoulder stand,
And, mindful of domestic brood,
Sometimes it leap'd away with food.
It chanc'd one evening as he sat,
Musing alone on this and that,
But chiefly that, th' ungrateful deed
Is oft return'd as virtue's meed;
Complaining he himself address'd,
And this soliloquy express'd:—

This soliloquy is on the ingratitude of man and beast—
and being long and imaginary, I omit it: it ends thus:

Neither

Neither in man or beast I find
The symptoms of a grateful mind.
Thus tir'd with thought he clos'd his eyes,
Which soon were open'd with surprise,
For, by some motion of his hand,
Though sleeping, he o'erstet the stand
Which held the lamp—the flame soon spread,
And rising smoke now reach'd his head :
The rat perceiving future ill,
By something like prophetic skill,
Or that his sense is more acute
Than man's, in this below a brute ;
Not as self int'rest ill directs
Itself alone from harm protects ;
But grateful to his patron flies,
Denoting terror by its cries,
And kindly tweak'd his cheeks and nose,
Till waking in a fright he rose,
And saw'd his wealth—his murmur'ring ceas'd,
He ever thank'd the grateful beast ;
Own'd his benevolence was paid
In ample measure tho' delay'd :
And after bore a rat for crest—
Regardless of the scoffer's jest.

Heraldry will frequently cast a blot upon the escutcheon of cowardice, but to that of valour she generally adds an augmentation, or lends the hero an escutcheon to augment; from amongst those who have gained her smiles by deeds of courage, I will select those of Dalabar, Stuart, Clark, De la War, Dalziel, and Bromley.

The

The battle of Cressy, fought by Edward III. King of England, was an action which crowned many heroes with glory, of which the shields of several gentlemen now bear testimony.—Though the circumstances of that engagement are generally known, I hope a slight sketch of them, as giving rise to several achievements will not be improper, or disagreeable to my readers, whom I wish to entertain, but should be sorry to fatigue.—Mezerai shall recite the narrative.



Burning with anger to see his capital city flaming in the heart of his kingdom, Philip de Valois, prepared to pursue Edward with haste, that he might attack him before he should pass the Somme. Edward could not, however, find any passage over this river, until he fortunately seized a prisoner who could teach him to find the quay of Blanquetaque, below Abbeville. Godemar du Fay, a Norman nobleman, attempted with twelve thousand men to prevent his crossing, but ignorant how to achieve his design, was entirely routed. The same evening Edward encamped at Cressy, and the next day Philip lodged at Abbeville, which is three leagues from thence;—he had with him no less than an hundred thousand men, with whom, had he surrounded the Prince, he might have reduced him by famine in a few days; but he thought conquest would follow the first blow, therefore he went the next day from Abbeville and gave him battle, which was the 26th of August, 1346.

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✓ A too hasty march over three great leagues of the road, made his army lose both breath and strength before they could come near the enemy. The English, on the contrary, were fresh from repose and courageous from despair. The Genoese, who composed the principal strength of Philip's infantry, were commanded by Anthony d'Orie and Charles Grimaldi; this part of his army could only retreat, for the strings of their cross-bows were relaxed by a great storm which fell just on the point of the battle. As they fell back before the fury of the English arrows, the Count D'Alençon imagining it arose from treachery, not necessity, passed with his cavalry through the midst of them, and put them in so much disorder, that the rout began from that minute. There is one circumstance worthy of remark in this battle—which is, that the English army had on this famous day, four or five pieces of cannon, which caused a horrible fear, it being the first time those thundering machines had been seen in the French wars; joined to these two last mentioned circumstances, there was another which added to the quickness and ease of the defeat—several of the grandes, happy to see Philip engage on this occasion, made more resistance to the English, in appearance, than in reality, by which Edward gained a speedy victory.

From four in the evening until twelve at night, did the battle continue;—unfortunately, great flocks of crows were seen to hover over the French army, which were by the superstitious

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soldiers

soldiers of the unfortunate Philip, regarded as a presage of their overthrow.

On the side of the French, there remained dead on the place thirty thousand foot, twelve hundred horse; eighty standards were also lost. John, King of Bohemia; Charles, Count of Alençon, brother to the King; Louis, Count of Flanders, and twelve or fifteen noblemen of the most illustrious rank lost their lives. From this, John, King of Bohemia, came the peculiar crest, and motto of the Prince of Wales, which was assumed by the Black Prince after this battle, having himself, leading the van guard, though only sixteen, killed John of Luxemburgh, King of Bohemia, who wore that day a crest of three ostrich feathers with the motto, *Icb Dien*. This valiant old man, although he was quite blind, fought with uncommon courage; unable to ride through the field of battle by himself, he caused two of his most valiant knights to fasten the bridles of their horses to that of his, and thus was led about. His son Charles, King of the Romans, was wounded also in this unfortunate day. Philip retired by favour of the night to the castle of Broye, from whence he went to Amiens, and afterwards to Paris to recruit his army.—Sometimes the Prince used but one feather; and other times all three. The King of England being pressed that day to send an immediate succour to his son, the Prince of Wales, who was surrounded on all sides; “Is he then dead, or overthrown, or so much wounded, that he can no longer defend himself?

himself?" said the King.—They replied, the young Prince lived, but was in most imminent danger—return then, said the King, to him and to those who have sent you, and tell them, from me, that I charge them to send to me on no adventure that may happen, while my son is alive; and tell them, my commands are, that they let the young man obtain the honour of his spurs, which he has just received as badges of knighthood, for I will, if God permit, let the day be his, and the honour wholly his own.

By an action of Sir Richard Dalabar, which rescued the young Prince from immediate danger, the family of that name gained the honour of a permission to bear five ostrich feathers for a crest; for King Edward III. ordered them to bear, out of a ducal coronet or, a plume of ostrich feathers, patty per pale, argent and azure.

Poitiers and Cressy fell,
When most their pride did fwell,
Under our swords they fell,
No lesse our skill is,
Then when our Grand Sire great,
Clayming the regall feate,
By many a warlike feate,
Lop'd the French lillies.

DRAYTON's Batt^t of Agincourt.

Speaking of Edward the Black Prince, the above poet says, his name was more acquired on account of his being black and

dreadful to the French, than from the colour of his armour, to which the origin of his name has frequently been given.

“ Whose name obtained by his fatal hand
“ Was ever fearful to that conquered land.”



Sir Alexander Stuart, surnamed the fierce, bore or, a fess checky argent and azure, to which Charles VI. of France added, argent a lion rampant gules (being the royal lion of Scotland), lebruised with a ragged staff bendwise or: or rather we may say, a bend raguly.—King Charles gave him this bearing as a reward for the valour he one day shewed in his presence, in encountering a lion with his sword, and on the breaking of that weapon, seizing a stick, with which he at last killed the creature; which pleased the monarch so much, that he immediately ordered him ever after to bear as above.

The Earls of Weymouth owe part of their arms to the valor of Thomas Thynne, one of their ancestors, who was knighted in the field—for having done great service at the battle of Musselborough, against the Scots, on September the 10th, 1547; he was created whilst his wounds were bleeding; and had then given him the Scotch lion in addition to his arm. He bore quarterly first and fourth barruly of ten topaz and diamond—second and third a lion rampant queuevee noved ruby.



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One family of the name of Clark bears an honorary augmentation, on a canton sinister azure, a demi ram salient argent, armed or, in chief two fleur de lis of the last, and over all a baton dexterway, trunked as in the canton. This augmentation was the arms of the Duke de Longueville—and was granted to Sir John Clark, knight, for his taking that duke prisoner, by Henry VIII. at the battle of Guinegate, commonly called the Battle of Spurs—because the French made more use of their spurs than of their weapons of defence. The cavalry of France fled at the first attack—not only the Duke of Longueville, but Buffi d'Amboise, Clermont Imbercourt, the famous Chevalier Bayard, and many other officers of distinction, were made prisoners. This battle was in 1513, when the Emperor, and Henry of England, laid siege to Therouënne with above fifty thousand men;—the battle being fought near to Guinegaste, took its name from thence—it happened on the eighteenth of August. Longueville and Bayard fled not like the rest of the French, but remained singly fighting, until Sir John Clark caused them to be surrounded and taken prisoners. Therouënne capitulated five days afterwards. Sir John Clark was the ancestor of the Baronets Clark.

West, De la War, bears six coats quarterly; first pearl, a fess dancette diamond for West, second saphire, three Leopard's heads jessant fleur de lis topaz for cantelupe, third ruby a lion

lion rampant between eight crofs crosslets fitche^e pearl for De la War, fourth ruby three bars gemmels, and a lion passant guardant in chief, topaz Ewyas; fifth pearl a fess ruby, between three mullets, of 6 points diamond for Tre-groza; sixth ruby, three bendlets in chief sinister topaz, for Gresley. To these was added another, being for an augmentation; viz. a crampette topaz distinguished by the chape of a sword in the middle:—this last was granted to Sir Thomas West, knight, one of the Ancestors of Lord De la War, for his achievements in the battle of Poitiers. John the first of France was at Chartres, where he assembled all his forces, having heard that the Prince of Wales with twelve thousand men (of which there were but three thousand English born), had ravaged Quercy, Auvergne, Le Limosin, and Berry, and was marching forward to do the same in Anjou Touraine and Poitou. John, therefore, considered it best to cut off the road in his retreat and oblige him to march his army along the Loire; but the Prince, being informed of his intention, left the road to Tours, and retired by Poitou; notwithstanding his utmost diligence the king's army overtook him within two leagues of Poitiers; the Prince seeing him so near tried to conceal his army amongst the vines and hedges which grew very thick near a place called Maupertuis.

The Cardinal of Perigord, the Pope's Legate, often passed from one side to the other, hoping to prevent them from coming

coming to battle. Prince Edward, called the Black Prince, offered to repay him for all the damages he had done in his course from Bourdeaux, to deliver up all the prisoners, and to suffer none of his subjects, or himself, to carry arms against France for seven years. John believing the victory certain, rejected all proposals whatever: blinded by rage, instead of surrounding and famishing him, which would in three days infallibly have obliged him to surrender at discretion, he went hand over head, with the courage of a lion rather than the prudence of an officer, and attacked him in his safeguard on the 19th of September. Attending, however, to the worst counsel which could possibly have been given him, he made all his army attack him on foot, three hundred chosen horse excepted, who were to give the first attack, and the German cavalry, who were ordered to sustain them.

This body was so much embarrassed by the thick hedges, that it could not attack the English, whose barbed arrows distressed and worried the horses so much that they turned back upon the German cavalry, which, in essaying to retreat, fell upon the advanced guard;—during this confusion they were attacked by a large body of the enemy, who completely finished the overthrow.

Of four of the king's sons who were present at the combat, their governors caused the three eldest to retreat by far too readily—

readily—they took with them eight hundred lances—and not only hurt the cause by their own default, but gave other cowards an excuse for retreating. Philip the Youngest alone remained, and he was determined to follow the fortune of his father, and fight by his side. The monarch himself long sustained the attack, and had success attended his courage he would undoubtedly have gained the victory—but he was at length obliged to surrender himself into the hands of John de Morebeque,* a gentleman who had been banished the kingdom for some crimes. Philip his valiant and affectionate son was taken captive with him. In this fatal day there were killed six thousand French; amongst the number were eight hundred gentlemen, of which were Du Bourbon de Athenes, constable—Marshall Nesle, and more than fifty others of the first rank.

It is said by our Heralds that the chape of the sword was given to Sir Thomas West, by King John, as an acknowledgement of his becoming his prisoner.

This family[†] is descended from the Wests, a great family in the West of England; but in the reign of Edward II. they appear to have been seised of manors and lands, in the county of Warwick.

It

* This was the name Mezerai gives, which seems contradictory to the accounts of our Heralds.

† Perny's Elements of Heraldry.

It was anciently the custom for the conquered to present the conqueror with a handful of grafts, to show that he took possession of their lands; and thence came the obsidional crown.* We read of the manipuli, which were so called, from *Manualis herbarum fasciculus*, because they carried a bottle of hay, or a handful of grafts for their ensign—such as the Kings of Sweden and Poland, of the House of Wasa, used to bear in their arms. The emperors changed this into a hand fixed on the point of a pike.

Speaking of the obsidional crown, the annotator justly observes, “ It is not the matter of the gift which is regarded in these rewards, but the opinion which men have of them. Their esteem is not paid to the metal of the collar, of the crown, or of the cross—but to the reason for which they were given. Thus it signifies little whether these exterior marks are of gold, silver, brafs, wood, or stuff. These are the arms of inquest, which by exciting the curiosity of those who see them, draw admiration and respect on him that wears them.”

That day on which the battle of Poictiers was fought was most glorious to Chivalry and to humanity, for on that day the Prince of Wales rendered, after the battle, to King John, his prisoner, the noblest testimonies of respect and veneration. He constantly refused to sit down at the table of that monarch. “ It appears to me” said this gracious prince, “ that you have great reason to

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rejoice

* Notes to Cornelius Tacitus.

rejoice, though the day was not your's; for you obtained in it the high fame of valour, and surpass all the best warriors of France. I do not say this, dear sire, to praise you; for all those of our party, who have seen the whole engagement, have in truth granted this, and given you the prize and the chaplet."*

In this action fought Lord James Audeley, whose arms I have before noticed, but meeting with a better account, I wish to present it, in the writer's words from whence I took it, but with the alteration of the spelling.

" Lord James Audeley saw that he should needs fight; he said to the Prince, I have always served truly my lord, your father, and you also, and shall do as long as I live. I say this because I once made a vow, that the first battle that either the king your father or any of his children should be at, how that I would be one of the first setters on, or else die in the fail. Therefore I require your grace, as in reward for any service that ever I did to the king your father, or to you, that you will give me licence to depart from you and to set up myself there as I may accomplish my vow. The Prince, according to his desire, said, Sir James, God give you this day that grace to be the best knight of all others; and to take him by the hand. Then the knight departed from the prince and went to the foremost of all the battles, only accompanied

* St. Pelaye.

panied by four 'squires, who promised not to fail him. This Lord James, was a right sage and a valiant knight, and by him was much of the host ordained and governed the day before. The Lord James Audeley with his four 'squires, were in front of that battle, and these did marvels in arms and by great prowes, he came and fought with Sir Arnold Dandrchen, under his own banner; and there they fought, and there was Sir Arnold taken prisoner, by other men then Sir James Audeley, or his four 'squires; for that day he never took prisoners, but always fought and went on his enemies. On the English part, the Lord James Audeley, with the aid of his four 'squires, fought always in the chief of the battle: he was sore hurt in the body and the visage. As long as his breath served him he fought; at last, at the end of the battle, his four 'squires took and brought him out of the field, and laid him under a hedge side, for to refresh him. And they unarmed him, and bound up his wounds as well as they could. After the battle, the prince demanded of the knights that were about him, for the Lord Audeley, if any knew any thing of him. Some knights that were there, answered and said, Sir, he is sore hurt, and lieth in a litter here beside; by my faith, said the prince, of his hurts I am right sorry, go and know if he may be brought hither, or else I will go, and see him there, as he is. Then two knights came to the Lord Audeley, and said, Sir, the prince desireth greatly to see you; either you must go to him, or he will come to you. Ah, Sir, said the knight, I thank the prince, when he thinketh on so poor a knight as

I am ;—then he called eight of his servants, and caused them to bear him, in his litter, to the place where was the prince. Then the prince took him in his arms, and kissed him, and made him great cheer ; and said, Sir James, I ought greatly to honour you, for by your valiance you have this day atchieved the grace and renown of us all, and you are reputed for the most valiant of all others ; I retain you for ever to be my knight, with five hundred marks of yearly revenues. When Sir James Audeley was brought to his lodging, then he sent for Sir Peter Audeley, his brother, and for the Lord Bartylemawc, of Brennes, the Lord Stephen, of Gontenton, the Lord of Wylly, and the Lord Raffe Ferres, all of these were of his lineage ; and then he called for his four 'squires, that had served him that day well and truly : then he said to the lords—Sirs, it hath pleased my lord the prince, to give me five hundred marks, of revenues by year ; for the which gift, I have done him but small service with my body. Sirs, behold these four 'squires, who have always served me truly, especially this day ; that honour I have is by their valiantness, wherefore I will reward them : I give and resign into their hands, the gift my lord the prince hath given me of five hundred marks of yearly revenues, to them and to their heirs for ever. I clearly disherit me thereof, and inherit them without any rebel or condition.

The Scotch family of Carnwath, whose last earl was attainted for taking the part of the Stuart family, in 1715, bore sable a hanged

hanged man with his arms and legs extended proper. The name is Dalziel.—The origin of both name and arms, Alex. Nisbet, the Herald, thus accounts for:—

In the reign of Kenneth II. King of Scotland, a near relation and favourite of that monarch's, being hung up by the Picts, his Majesty was so exceedingly grieved thereat, that he offered a reward to any of his subjects that would dare to rescue his corpse. None, however, would venture to undertake that dangerous enterprize, until a certain gentleman came to the king, and said in Irish, or old Scotch “*Dal zell,*” which signifies, “I dare.” He effectually performing it to the Monarch's satisfaction, his posterity took for their surname Dalziel, and for their armorial bearing that remarkable ensign has continued.

Sir John Bromley, Knight, distinguished himself in the wars in France, in the reign of Henry V. particularly in recovering the standard of Guyen, in the battle of Le Corby, won by the French, for which he was knighted, received lands of great value in Normandy; and as a perpetual memorial of his gallantry, the standard of Guyen was given him for a crest, viz. upon a wreath of the colours a demy lion rampant fable, issuing out of a mural crown, or, holding a standard vert, charged with a griffin passant, or; the staff proper, headed argent.*

There

* Noble's Memoirs of the House of Cromwell.

~~X~~ There is a tradition in the family of the Thyrwitts, of Stainfield, Lincolnshire, which has been handed from father to son; that the first of the Tyrwhitts valiantly defending a bridge (though the time is not mentioned), was, after the action was over, sought after by the general, on the other side, and found sleeping amongst some rushes, and was discovered by the cries and beating of the lapwings, from whence he was called Tyrwhitt, and afterwards had the three lapwings assigned him for his coat of arms. The family now bears, gules, three tyrwhitts or lapwings, or.*

~~X~~ Amongst those whom heraldry favored for their skill in navigation, were Sir Francis Drake and Captain Cook. To the first of these was given by Queen Elizabeth, sable a fess between two polar stars; for a crest, upon a wreath a terrestrial globe, traversed by a ship in full rigging, and guided by a hand out of the clouds. His motto was "*Auxilio Divino.*" The fess in his arms, resembled the sea, and the stars his reaching from pole to pole.

~~X~~ To eternize the memory of Captain Cook, a coat of arms was granted to his family; which was done by patent on the third of September, 1785.† It was azure two polar stars or; a sphere on the plane of meridian; north pole

* English Baronetage, vol. 1st, page 178.

† British Encyclopædia.

pole elevated, circles of latitude for every ten degrees, and of longitude for every fifteen ; showing the pacific ocean between 60° and 240° west, bounded on one side by America, and on the other by Asia, and New Holland, in memory of the discoveries made by him in that ocean so very far beyond all former navigators. His track thereon is marked by red lines ; for his crest, on a wreath of the colours, is an arm embowed, vested in the uniform of a captain of the royal navy. In the hand is a union jack, on a staff proper ; the arm is encircled by a wreath of palm and laurel.

Amongst other virtues, that of humility must not be forgotten, which is particularly memorized in the armorial ensigns of the Electorate and Archbishopric of Mentz ; these armorial ensigns are, gules, a cart wheel or ; over which is an electoral cap, borne in remembrance of the first Elector of this church, who being the son of a common carman, always kept a cart wheel in his chamber, that it might continually remind him of the lowness of his extraction.

Heraldry rewarded painting in the person of the celebrated Vanderwerf.—“ The Elector Palatine conferred his favours on him without number, and without example. Titles, presents, the most distinguished marks of a friendship that is seldom seen between equals ; nothing was wanting on this Prince’s part that could contribute to promote the reputation or increase the fortune

fortune of this artist. He ennobled the families of Vanderwerf, of his wife, and their descendants. He created him a knight, and allowed him to quarter part of the Electoral arms with his own. These titles were sent him in a silver box, with that Prince's picture enriched with diamonds of the greatest value.*

I mention in the beginning of this work the power private people once had of granting arms:—of this power there are many instances extant.

The family of Booth, Earl of Warrington, came by their arms, which were argent three boars heads erect and erased sable, by the grant of Thomas Barton, of Barton, in the County of Lancashire,—by which they obtained permission to bear his coat for ever.

The following is [a copy of a private grant, which may be found *Bibl. Cotton Julius, Ch. VII.*

“ To them which shall see or hear this present lettred.—
Thomas Grendall, of Fenton, cousin and heir to John Beymeyes,
sometime of Sawtrey, greeting:—As the armes of the auncestors
of the said John, since the day of his death, by law and right of
inheritance are escheated unto mee as to the next heire of his
lineage: Know yee, that I the aforesaid Thomas have geven and
granted

* Gentleman's Magazine.

granted by these presents the whole armes aforesaid, with theyre appurtenances, unto Sir William Moigne, Knt. which armes are argent a croſſe azure, five garbs or; to have and to hold the ſayd armes with theyre appurtenances to the ſayd Sir William Moigne, and his heirs and affignes for ever: In witneſſe thereof, I haue to theſe preſent letters ſet my feale; given at Sawtry, the twenty ſecond day of November, in the fifteenth yeare of King Richard II. 1391.

One of the moſt ancient grants of armes, ſays St. Pelaye, was that of Richard, King of England, in favour of Geoffroi Troulart, Lord of Joinville, who conferred on him this honour for his merit and ſervice, and gave him his own armes, which he joined with his family's. This opinion of St. Pelaye is agreeable to the ideas of many people, who are for ſtealing from Heraldry a few years of her age. Their endeavours will, however, have little effect whilſt there are incontestible proofs of greater antiquity than they will allow her.

Having accounted for the armes of many houses, and quarters of many kingdoms, it may not be improper to attempt to do the ſame for the quarters of Britannia's shield.

The armes now borne by our ſovereign are quarterly; in the firſt quarter Mars, three lions paſſant guardant Sol.—I haue elſewhere mentioned by what means they became the English

bearing; impaled with Sol, a lion rampant within a double tressure, flowery and counter flowery, Mars for Scotland. This tressure was granted to the Scotch Kings, by Charlemagne, when he entered into a league with Achaius, King of Scotland, anno 809. When first granted it was only born single and flowery; but in the year 1371, Robert Stuart doubled it to testify his approbation of this alliance, which he renewed with Charles V. King of France. Edward III. of England, on laying claim to the kingdom of France, in 1340, added the French quarter. This was always quartered first in the British shield, until the reign of George I. 1714; and until the time of Henry IV. (who reduced the fleurs to three) it was borne semé of fleurs de lis. It is now, therefore, Jupiter three fleurs de lis Sol. The third quarter is Jupiter, a harp Sol, stringed Luna. It is not known when, or on what occasion this musical instrument was thus appropriated. Bishop Nicholson says, in the Irish Historical Library, that coins were struck in 1210, in the reign of King John, with the King's head in a triangle, which he supposed to represent a harp. Mr. James Simon says (in his account of Irish coins), from this triangle, perhaps, proceeded the arms of Ireland, the harp, which we do not find represented on any coins extant. The first harp is on the coins of Henry VIII. and it has been continued ever since. Mr. Vallancy writes in his preface to his Irish Grammar—Apollo Grian, or Beal was the principal God of the Irish; and from the harp's being sacred to him, we may discern the reason why that instrument

ment is the ensign armorial of Ireland. Sir James Ware, in his Chapter on the Music of the Irish, says—Nor can I upon this occasion forbear to mention, that the arms peculiar to Ireland, or which have for some *ages* at least, been attributed to it, are a harp.—Drayton speaks of it thus :—

The Irish I admire,
And still cleave to that lyre,
As our Musicke's mother;
And thinke, 'till I expire,
Appollo's such another.

From this it seems as if in the time of Drayton, some tradition had been, that the Irish were formerly famous for their music; which might have given rise to the arms.

The fourth quarter is Mars, two lions passant guardant in pale Sol for Brunswick; impaled with Sol semé of hearts proper, a lion rampant Jupiter for Lunenburgh; with grafted in base Mars, a horse current Luna, for ancient Saxony; and in an inescutcheon furtout Mars, the diadem of Charlemagne Sol, as Archtreasurer of the empire.

“ Hengist was a Prince of the chief blood and nobility in Saxony—by birth of Angria, in Westphalia (of old called West-fielding), wherein a place is now called Hengsterhold—his ensign was a leaping white horse or *bengst*, in a white field, which was the ancient arms of Saxony—though the Dukes of

Saxony changed it. Julius, Duke of Brunswick, bore for his crest the white horse—his chief coat was two leopards, which by Cordelion was given unto his ancestor, Henry the Leon, Duke of Saxony, who was married to Mathilde, his sister, and by Frederick Barbarosa, had been bereft of his arms, &c. But Charles Emanuel, Duke of Saxony, descended by Prince Beral, who came out of Saxony into Savoy, 998, was the third son of Hugh, Duke of Saxony; which Hugh was brother to Otho III. Emperor, and bore this coat of the horse. The old Germans thought there was great divinity in a white horse, which had never been bridled or used, but taken from the woods and put into the sacred chariot; and it could by its neighings foretell future events.*



“ After the Saxons came into Britain, they used a kind of hanger called the handseax, which they wore privately under their long skirted coats—with these, at a banquet on Salisbury Plain, to which Hengist had invited King Vortiger, with about three hundred nobles—were they all slain.—The watch-word was Saxon for “ Take your seaxes;” this being given, the party of Hengist arose and slew them. Erkinwine, King of the East Saxons, bore on a field gules three seaxes argent.

Quippe brevis gladius apud illos faxa vocatur,
Unde sibi faxo nomen traxisse putatur.

“ These lines were by Engelhusus, on the name Saxon.”†

This

* Verstegan’s Antiquities.—† Ibid.

This story of Hengist and Vortiger we find told in Spencer, thus :—

Three sons he * dying left, all under age;†
 By means whereof their uncle Vortigere
 Ufurpt the crown during their pupillage;
 Which th' infants' tutors gathering to fear,
 Them closely into Armorick did bear:
 For dread of whom, and for those Piets annoyes,
 He sent to Germany straunge aid to rere,
 From whence eft soones arrived here three hoyes
 Of Saxons, whom he for his safety employes.

Two brethren were their capitaynes, which hight,
 Hengist and Horsus, well approved in war,
 And both of them men of renowned iight;
 Who making vantage of their civile jarre,
 And of those forreyners which came from farre,
 Grew great, and got large portions of land;
 That in the realm ere long they stronger arre
 Than they which fought at first their helping hand,
 And Vortiger have forst the kingdom to aband.

But by the help of Vortimere his son,
 He is againe unto his rule restored;
 And Hengist, seeming fad for that was donne,
 Received is to grace and new accord,
 Through his fair daughter's face and flatt'ring word.

Soon

* The second, Constantine, began his reign about the year of our Lord 433. Slatyer says he was brother to Andreonus, king of Armorica.

† Three sons. Constance, who was a weak prince, and therefore by his father devoted to a monastery, Ambrose and Uther.

Soon after which, three hundred lords he flew,
 Of British blood, all fitting at his bord;
 Whose dolefull monuments who lift to rew
 Th' eternal marks of treason may at *Stonheng* vew.

By this the founnes of Constantine which fled,
 Ambrose and Uther,* did ripe years attayne,
 And here arriving, strongly challenged
 The crown which Vortiger did long detayne;
 Who flying from his guilt by them was slayne,
 And Hengist eke soon brought to shamefull death.
 Thenceforth Aurelius peaceably did rayne,
 Till that through poyson stopped was his breath;
 So now entombed lies at *Stonheng* by the heath.

The story of the “fair daughter’s face and flattering word” is thus recorded by Robert of Bruenne. I make some words where they agree with his metre, rather more modern, that all may be able to read it :—

Hengist that day did his might
 That alle were glad, king and knight:
 And as they were best in gladding,
 And well copfchotin, knight and king,
 Of chamber Rouewen so gent
 Before the king in halle scho went:
 A cup with wine she had in hand,
 And her attire was well fashion’d:

Before

* Uther Pendragon.

Before the king on knee she fet,
 And in her language she him gret—
 “ Laverid king, Wassaile,” said she;
 The king asked what that should be?
 In that language the king ne couthe.
 A knight the language learnt in youth:
 Brey called the knight, born in Bretoun,
 That learnt the language of Sellenoun;*
 And Brey was the interpreter
 Of what she said to Vortiger.
 “ Sir,” Brey said, “ Rowen you greets,
 “ And as her king and lord you treats;
 “ This is their custom and their jest,
 “ When they are at the ale or feast:
 “ Each man that lovis quare him think,
 “ Shall say ‘ Wasseile,’ and to him drink:
 “ He that bids shall say ‘ Wasseile;’
 “ The other says again ‘ Drinkhaile.’
 “ Who says ‘ Wasseile,’ drinks of the cup,
 “ Kissing his fellow, he gives it up:
 “ ‘ Drinkhaile,’ he say, and drinks themof,
 “ Kissing him in bord and skoff.”
 The king said, as the knight gan ken,
 ‘ Drinkhaile,’ smiling on Rouewen:
 Rowen drank as she list,
 And gave the king, and then him kist.
 There was the first Wasseile in deed,
 And of that first the fame yede.
 Of that Wasseile men told great tale,
 And Wasseile when they were at ale;

And

* Saxony.

And Drinkhaile to them that drank—
 Thus was Wasseile ta'en to thank.
 Many time that maiden ying
 Waffailed, and kis'd the king.
 Of body she was right avenant,
 Of fair color, with sweet semblaunt;
 Her attire full well it seemed—
 Marvellously the king she quenched.
 Out of measure was he glad,
 For of the maiden he wex alle mad:
 Drunkenes the fiend wrought—
 Of that Pagan was all his thought:
 A mischance that time him led,
 He asked that Pagan for to wed.
 Hengist would not draw of a bit,
 But granted all to him so tight:
 Horsa his brother consented soon—
 Her friends alle faid it were to done:
 They asked the king to give her Kent
 In dowary, to take of rent.
 Upon the maid his heart so cast,
 That alle thei asked the king made fast.
 I wene the king when first he faw,
 Did wed her by the Pagan's law:
 Of priest there was no benison;
 No mass singeing; no orison:
 In feisur he had her that night:
 Of Kent he gave Hengist the right.
 The erelle that time that Kent alle held,
 Sir Goragon that had the shield
 Of that gift, he nothing wist,
 Until he came out with Hengist.

The

The above happened at a supper given by Hengist to Vortigern, A. D. 450. Rowenna, the daughter of Hengist, who was very beautiful, came into the hall, magnificently dressed, and said, "*Waes hael bliford Cyning;*" or, "Be of health, Lord King." Vortigern was so much smitten by the charms of the fair Waefaller, that he divorced a wife by whom he had three sons, and gave to Hengist, Kent, after turning out its rightful proprietor; he also gave for her, Middlesex, Essex, and Suffolk.*

In the shield of Canutus, King of Denmark, appears the same bearing as in that of Lunenburgh; except that in the former were three lioncels, and in the latter but one lion.

Having lately mentioned Saxony, I will digress a little to notice the origin of a part of the present ensign of the Electorate of Saxony, which was added by Frederick Barbarossa, when he invested Bernard of Anhalt with that dukedom. Bernard desiring some difference might be added to his arms to distinguish him from the former dukes, the emperor took a chaplet of rue from around his head, and threw it across the buckler of Bernard, who bore in memorial thereof, a bend.

Though those I have lately mentioned were the royal arms, our kings and princes in time of war, and on other particular occasions.

* Polydore Virgil; William of Malmesbury; Verstegan's Antiquities, &c.

occasions, would assume different devices. Richard III. bore a white boar for his device, and added a pursuivant at arms to the Herald's College, whom he called "*Blanche Sanglier*," the "White Boar." But after this officer had carried the dead body of his master behind him, Henry VII. altered his place, for that of rouge dragon, from his own device; which he wore at the battle of Bosworth. Shakespear mentions the device of Richard III. when he makes Hastings say—

“ And for his dreams, I wonder he's so fond
 “ To trust the mockerie of unquiet flumbers.
 “ To flye the boare, before the boare pursue us,
 “ Were to incense the boare to follow us,
 “ And make pursuite, where he did meane to chafe.
 “ Go bid thy master rise and come to me,
 “ And we will both together to the tower,
 “ Where he shall see the boare will use us kindly.”

The device of Henry VII. was a red dragon, on a silk pendant, painted green and white. Sir William Brandon, father to the famous Charles Brandon, was his standard bearer. Henry claimed this ensign by his descent from Cadwallader, who had his green shield from Brutus II. who was surnamed Greenshield, from a shield of that colour which he used in battle.

“ Brute Greenshield; to whose name, we providence impute
 “ Divinely to revive, the land's first conqueror, Brute.”—DRAYTON.
 “ How oft that day did fad Brunchieldis† see,
 “ The greenshield dyde in dolorous vermelle.

“ That

† Brunchield was Prince of Henault, where the war being, caused these lines.

“ That not *Scuith guirdth*, it mote seeme to bee,
 “ But rather y *Scuith gogh*, scine of sad crueltye.” — SPENCER.

Henry VII. fent into Wales purposely to enquire into the pedigree of Owen Tudor, his grandfather; which was traced up to Belin the Great, alias Hely: the Britains call him “ *Beli Mawr*,” that is “ Beli, or Belinus the Great;” because thence, quite up to Æneas, the pedigree of the Britains is sufficiently known and allowed.† The pedigree is printed in the appendix to Wynne’s History of Wales, 8vo. 1702.

The Tudor arms were three helmets, of which Drayton, in his Heroical Epistles, speaks thus:—

“ And that the helme (the Tudors ancient crest)
 “ Should with the golden fleur de luce be drest.”

The name of Tudor is derived from Theodore—

“ And from Eneon’s line, the South Wales king
 “ From Theodore, the Tudor’s name doe bring.”

“ This Eneon was slain by the rebels of Gwentland; he was a famous and worthy character, and did many acts, and was father to Theodore, or Tudor Mawr, of whom descended the Princes of South Wales.”

R r 2

During

† See Borlase, page 363.

During the reign of Henry VII. the dragon and the greyhound were the supporters of the English arms; and likewise during part of that of Henry VIII. being the first from the House of Tudor. Elizabeth had also, the dragon as a supporter on the sinister side. In the reign of Henry VIII. they first began to encompass the arms with the garter.* Richard II. is said to be the first who ever used supporters. Dawson, in his Abridgement of Ashmole, says, there was but one instance of a subject's quartering, except Anthony Widville, in the time of Edward IV. until the reign of Henry VIII. when with mottoes they grew common;—the instance he gives is in the reign of Henry VI. The seal of William Montacute, Earl of Salisbury, which he used in the time of Richard II. had supporters to it.†

Edward III. is said to have set the example to the first subject who ever quartered arms; this first was John Hastings, Earl of Pembroke. In the reign of Henry V. the Knights of the Garter began to quarter arms; and the first who did so, was Robert, Lord Willoughby, one of the twenty-six knights, created by that monarch. The custom of quartering arms has since become so necessary, that if the knights had only one quarter, the sovereign would grant him another, lest the escutcheon should appear too naked.

We

* Ashmole's Order of the Garter.

† See the plates of seals in Sir Richard Worley's History of the Isle of White, where many may be seen before the reign of Henry VIII.

We see the royal children bear labels in their escutcheons; the first instance of which, was as follows:—

Edward IV. in the seventh year of his reign, being on St. George's day, at St. John's, accompanied with other Knights of the Garter, after evensong in his bedchamber, in the presence of his lords and his council, and of Norroy and Guyen, Kings at Arms; he did by express command appoint, that Richard of Shrewsbury, his second son, and Duke of York (for so it seems he had been declared, though not formally created until long afterwards), should bear for his arms the same as his own, with this difference—a label of three points azure; on the first of them a canton gules.—For a badge, a falcon volant, armed and membered, with two jewels of gold, within a fetterlock unlocked, and somewhat open gold—which fetterlock was devised by the first Duke of York, locked; who was fifth son of Edward III.*

The ancient arms of the Princes of Wales, while they were sovereigns were, quarterly gules and or, four lions passant counterchanged. “Brute gave Camber, his third son, Cambria, with these arms:—argent, three lions passant regardant gules, which his offspring used for a long time, until the country was divided into three distinct principalities.”

The

* Dugdale's Baronage.

The following reason why Scotland bears the cross of St. Andrew on her banner, and how that saint first became known in Scotland, is given by Mr. Pennant: speaking of the city of St. Andrew, he says, “ If we may credit legend, St. Andrew’s owes its origin to a singular accident. St. Regulus, or St. Rule, as he is often called, a Greek of Achaia, was warned by a vision to leave his native country, and visit Albion, an isle placed in the remotest part of the world; and to take with him the arm-bone, three fingers, and three toes, of St. Andrew. He obeyed, and setting sail with his companions, after being grievously tempest-tost, was in 370, at length shipwrecked on the coast of Otholania, in the territory of Hergustus, King of the Picts. His Majesty no sooner heard of the arrival of the pious strangers, and their precious reliques, than he gave orders for their reception, presented the saint with his own palace, and built near it the church, which to this day bears the name of Regulus.”

The place was then styled Mucross; or, the Land of Boars: all round was forest, and the lands bestowed on the Saint, were called Byrehid. The boars equalled in size the Erymanthian; as a proof, two tusks were chained to the altar of St. Andrew, sixteen inches long and four thick. Regulus changed the name to Kylrymont. This church was supreme in the kingdom of the Picts;—Ungus having granted to God and St. Andrew, that it should be the head and mother of all the churches in his dominions.

This

This was the prince who first directed that the cross of St. Andrew should become the badge of the country. In 518, after the conquest of the Picts, he removed the episcopal see to St. Andrew's, and the Bishop was styled *maximus Scotorum episcopus*.

Clark, in his Orders of Knighthood, gives the following account of the original usage of the cross, which is the same as that given by Ashmole. Speaking of the Order of the Thistle, he says,—“ As to the original of this ancient order, John Lesley, Bishop of Ross, in his History of Scotland, says, it took its beginning from a bright cross in Heaven, in form like that whereon St. Andrew, the apostle, suffered martyrdom, which appeared to Achaius, King of the Scots, and Hungus, King of the Picts, the night before the battle was fought betwixt them, and Athelstane, King of England, as they were on their knees at prayer; when St. Andrew, their tutelary saint, is said also to have appeared and promised to these kings that they should always be victorious when that sign appeared; and the next day these kings prevailing over King Athelstane, in battle, they went in solemn procession, barefooted to the kirk of St. Andrew, to return thanks to God, and his apostle for their victory, vowing that they and their posterity would ever bear the figure of that cross in their ensigns and banners.—The place where this battle was fought, retains to this day the name of Athelstane’s Ford, in Northumberland.

John

John de Eltham, second son of Edward II. and Earl of Cornwall, is said to be the first who used coronets;—he died 1334. “In most countries, those elevated by their high rank into hereditary counsellors, and even Peers of the Crown, have been distinguished above inferior orders by an ornament resembling the diadem of royalty: but in Scotland the nobility seem not, in ancient times, to have been discriminated from the Commons in that manner. In old registers, in old seals, in old buildings, the arms, even of Earls, are not embellished with coronets; a distinction which probably was not assumed by them before the days of James V. and it was only in 1665, that these embellishments were granted to Lords.”*

Margaret, wife of Henry VI. bore a margarite for her device. The daisey, in French, is called margarite. When the Queen came over, all the nobility and knights of England, wore it in their hats in token of honour.

“ My daifie flower, which erst perfum’d the ayre,
“ Which for my favour Pembroke dayn’d to weare.”

The idea of the lions in the English arms, having once been borne leopards, was very prevalent. Drayton, in his Barons Wars, thus speaks of them:—

“ On

* See a Register of Arms, done by Sir David Lindsay, of the Mount, Lion King at Arms, in 1542.—Mackenzie, ch. 30.—Nisbet, v. 11, p. 4, ch. 8.—Wallace’s Nature and Descent of Ancient Peerages.

“ On the king’s part th’ imperial standard pitch’d,
 “ With all the hatchments of the English crown;
 “ Great Lancaster (with no less power enrich’d)
 “ Sets the same *leopards* in his colors downe:”

Again—

“ And for the sole rule, where on so lie hands,
 “ Came bastard William but himself to shore?
 “ Or had he not our father’s valiant hands,
 “ Who in that field our ancient ensign bore
 “ Guarded about with our well-ordered bands
 “ Which then his leopards for their safetie bore.”

In different kingdoms heraldry has experienced different fates. We may see to what a difficulty a king of France was once driven by the neglect of attention to the forms of the science, in the case of Louis XI. King of France, who wanted a herald to send to the King of England—the circumstance is thus mentioned by Philip de Commines:—“ The king went to dinner, debating whether he should send to the Englishmen or not. And before he sat down, talked three or four words thereof to me. For you know (my Lord of Vienna), that oftentimes he communed very familiarly with those about him, as I then was, and others after, and loved to talk in a man’s ear: he called then to mind the herald of England’s advice, which was, that he should not fail to send to the King of England, so soon as he was landed, to

S f

demand

demand a safe conduit for certain ambassadors that he would send him : and further, to address his herald to the above named Lord Howard and Lord Stanley. After the king had sat down to dinner, and had mused awhile, he bade me in my ear, to arise and dine in my chamber, and send for a certain servant of the Lord of Halles, son to Merichon, of Rochelle, and to commune with him, to know whether he durst adventure to go to the King of England's camp in a herald's coat ; which his commandment I executed forthwith, marvelling much when I saw the said servant ; for he seemed to me neither of personage or behaviour fit for such an enterprise ; notwithstanding he had a good wit, and a very pleasant tongue, as I afterwards perceived. The king had never spoken with him before but once. The said servant was marvellously astonished with my message, and fell down before me on his knees, as one accounting himself a dead man ; but I comforted and confirmed him the best I could, promising him an office in the Isle of Rhé, and a sum of money ; and to cheer him the better, told him that this proceeded of the Englishmen themselves. Then I made him dine with me, none being present but we two, and one of my servants ; and by little and little persuaded him to do as he was required. After I had been at dinner a while, the king sent for me, and I told him how I had wrought with this good fellow, naming divers others who, in my opinion, seemed fitter for the business than he ; but the king would have none but him. Wherefore he came and talked with him himself, and confirmed him more with one word than I had

I had with an hundred. None entered into the chamber with the king except the Lord of Villiers, then Master of the Horse, and now Bailiff of Caen. When the king perceived this good fellow to be well persuaded to go, he sent the said Master of the Horse to fetch a trumpet banner, thereof to make this counterfeit herald a coat of armour; for the king, because he was not so pompous as other princes are, had neither herald nor trumpeter with him. Thus the Master of the Horse and one of my men made his court armour as well as they could, which being finished, the said Master of the Horse fetched a scutcheon of a little herald of my Lord Admiral's, called, “*Pleinchemin*,” which was fastened to our own counterfeit herald; his boots also and his cloak were brought privately to him, and likewise his horse; whereupon he mounted, no man understanding any thing of his journey. Further, a goodly budget was tied to his saddle bow, into which he put his coat armour; thus being well instructed, he rode away to the English camp.”

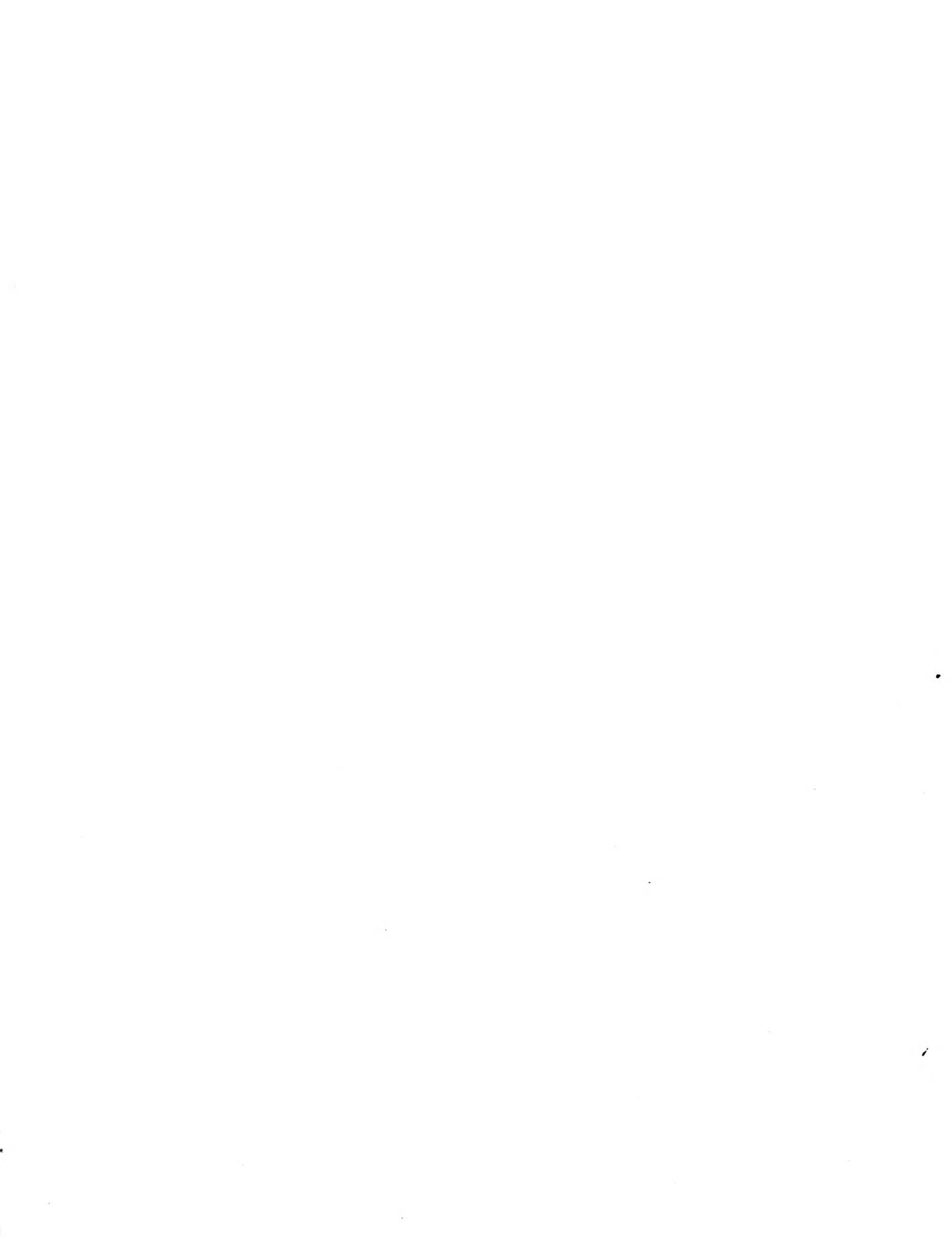
“ The French Heralds were created at great and solemn feasts when they presented wine unto the Prince, which having drunk he gave the cup to him whom he made his herald, wherewith he should make his scutcheon. Oliver of La March says, that Philip of Burgundy sometimes gave them the name of the country where the wine he then drank was made. The king at arms in the house of Burgundy was careful that such as were made noble should not carry a field gules, for that was reserved for

for the prince. Lewis XI. employed a taylor for his herald at arms, so little did he regard gentility.” *

It is rather surprising that in those gloomy days, a monarch of France should have paid so little attention to what was then reckoned amongst the chief and most noble ornament of the time. Had he lived in the present age, his neglect would have been more consonant to the temper of it, where more real and solid employments than chivalry shew the character of the day. Heraldry would still preserve a great share of its former honor, were its ensigns only bestowed on merit. Families then who bear arms would not be obliged to “look through the desert ‘of a hundred years,’ seeking in vain for the reasons which gave birth to their achievements: and it is partly on account of this neglect of its original purport, that its lustre is so much tarnished. To shew this *original* purport has been my intention and endeavour, and though weak in the attempt and superficial, perhaps often erroneous in the performance, I had ever in view a wish to please—I seek not fame, but had “rather prosper than be conspicuous.”

* Pere Daniel’s Life of Lewis XI.





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